

REFLECTIONS ON DIVERSITY: GRADUATE PERCEPTIONS OF CAMPUS CLIMATE

AT DALLAS THEOLOGICAL SEMINARY, 1996-2005

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The purpose of this study was to determine how graduates of master's degree programs perceived the ethnic and cultural climate at Dallas Theological Seminary (DTS) during their enrollment there. The population ($N=2,223$) consisted of graduates of master's degree programs who attended Dallas Seminary from 1996-2005. The study utilized a non-experimental design methodology using a mailed survey questionnaire. A 37.2 % response rate was achieved. Most results were statistically significant at the .05 alpha level utilizing chi-square goodness-of-fit tests.

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CHAPTER 1

INTRODUCTION

In 1954, the Supreme Court issued the landmark decision in the *Brown v. Board of Education of Topeka* case. According to the decision, “in the field of public education the doctrine of ‘separate but equal’ has no place.” Subsequently, a Florida court ruled that higher education was to be included under the Brown decision (*Hawkins v. Board of Control*). In spite of these decisions, discrimination in college admissions and administrative practices continue across the country (Hurtado, 1990). As *de jure* segregation continued in many states, increases in minority representation on college campuses was minimal. Although, 1960’s Supreme Court rulings held that such laws were unconstitutional, *de facto* (by fact) segregation was prevalent well into the 1980’s (World Book, 2003).

Four decades later, America is still divided on race and race relations. The matter remains a major and sensitive issue, in spite of the positive strides resulting from civil rights legislation (Jackson & Solis, 1995; Jackson & Jordan, 1999). College campuses, which purport to be bastions of academic freedom and diversity, have not been successful in shielding their student populations from the problem of racism and have instead become forums of critical debate and division for those on both sides of the issue.

In 2000, *Gratz vs. Bollinger*, the court ruled in favor of affirmative action, stating that the use of race as a factor in admissions at the University of Michigan is

constitutional. The next year, the decision was reversed in U.S. District court. This court ruling against affirmative action, held that “intellectual diversity bears no obvious or necessary relationship to racial diversity” at the University of Michigan Law School. This decision was subsequently reversed by the Sixth Circuit court of appeals, in 2002. Finally, in 2003, *Grutter vs. Bollinger* the Supreme Court upheld Affirmative Action in university admissions, stating that race can be one of many factors considered by colleges when selecting students. The court concluded that Affirmative Action furthers “a compelling interest in obtaining the educational benefits that flow from a diverse student body.” The courts ruling invalidated the 1996 *Hopwood vs. UT Austin Law School* decision in which the 5th U.S. Court of Appeals rejected the legitimacy of diversity as a goal of affirmative action. The court ruled that “educational diversity is not recognized as a compelling state interest.”

While these decisions are important, they do not seem to have sparked widespread interest or a sense of urgency in actively promoting diversity among higher education policy makers. Hurtado (2005) notes that there have been many positive changes in higher education thinking. However, these changes have not been intentional, but rather, have been by products of the affirmative action debate. She concludes that unless policy makers in higher education take steps to ensure access for all students, the social injustices that initiated the need for affirmative action policies will continue in our society (Hurtado, 2005).

Evangelical Christian colleges, universities and seminaries find themselves facing the same poignant questions regarding diversity, as do their secular counterparts,

suggesting that no setting is immune from racial issues and the discussions that inevitably ensue. As evangelical Christian campuses seek to become more diverse and to meet the needs of their existing minority populations, these questions have become the subject for much discussion and debate. The research suggests, however, that predominately White, evangelical Christian colleges and seminaries are significantly behind in fostering diversity initiatives in the composition of their faculty, staffs, student bodies, and overall campus environments (Nieves 1991; McCloud, 1992; Mejido, 1998; Aleshire & Boyd, 2002;). While many in the evangelical Christian community no longer harbor belief in the inferiority of minorities, institutional changes that have been made have been primarily ideological. Institutional changes have produced little strategic planning to promote diversity and have not kept pace with the theological emphases on the universalism of God's love, individual's natural rights as revealed in natural law, and brotherhood (Jenkins and Bainer, 1991). Emerson and Smith (2000) suggest that while evangelicals "devote considerable time and energy to solving the problem of racial division, white evangelicalism likely does more to perpetuate the racialized society than to reduce it." This is in part because of the way evangelicals "do religion, interpret their world, and live their lives" (Emerson and Smith, 2000). These factors affect and influence the attitudes of white evangelicals who tend to 1) "minimize and individualize the race problem, 2) assign blame to blacks themselves for racial inequality, 3) obscure inequality as a part of racial division, and 4) suggest one-dimensional solutions to racial division" (Emerson and Smith, 2000). In short, "the cultural tools and racial isolation of white evangelicals have curtailed their ability to fully assess race problems" (p.89). Though resistance to change

has been prevalent, some white, evangelical, Christian colleges, universities and seminaries, are beginning important dialogue concerning racial and ethnic diversity on their campuses.

Today, many graduate theological institutions are represented by the Association of Theological Schools in the United States and Canada (ATS). ATS represents a coalition of theological schools and independent, university-affiliated, and college-affiliated graduate schools. The convictions of the Association and its schools are aimed at eliminating the problem of racism in the church and society. However the ATS admits these convictions have not been successful in changing the face of theological education. ATS institutions still do not have minority representation in their student populations or faculties that reflect the racial composition of society (Alshire and Boyd, 2002).

The Association, recognizing the challenge of diversity facing its member institutions, held its first workshop on diversity, sponsored by the A.T.S. Committee on Race and Ethnicity, in March 2002 (McCarthy, 2002). The purpose was to assist member institutions in developing their own diversity initiative plans for the future.

Dallas Theological Seminary (D.T.S.), an A.T.S. member institution, has cited the development of “effective strategies to welcome demographic diversity into the D.T.S. family (faculty, staff, students, board) as a priority in its strategic plan for 2005 to 2010” (Dallas Seminary, 2005). This study of graduate perceptions of campus climate at Dallas Seminary attempted to address the need to develop strategies for demographic diversity by assessing the ethnic and cultural climate as perceived by graduates of master’s degree programs at Dallas Seminary between 1996 and 2005.

Historical Profile of Dallas Theological Seminary

Dallas Theological Seminary was founded by Lewis Sperry Chafer, who served as president from its opening in 1924, until his death in 1952. Chafer studied the Bible under C. I. Scofield at the Northfield Bible Training School. Over the years Chafer served as a pastor, evangelist, and Bible conference teacher. In his travels, he became aware that the curriculum offered in many seminaries failed to adequately prepare pastors, and he became convinced of the need for a school which offered thorough Biblical instruction. After consultation and prayer with other conservative evangelical leaders (including William Henry Griffith Thomas and Alexander B. Winchester), Chafer began planning a school where expository preaching and teaching would be emphasized and “the central study should be the bible” (DTS Catalog, 2005-2006).

Dallas Theological Seminary, originally named the Evangelical Theological College, held its first classes in the fall of 1924. The *First Annual Announcement 1924-1925* for the seminary stated that the curriculum was to include “the usual courses of proved value together with that comprehensive and intensive training in the Scriptures which is an essential requirement for spiritual power and the faithful presentation of God’s revelation.” Thirteen students were enrolled in the first semester. The campus was located in a rented apartment house at 1519 Hughes Circle in Dallas for two years.

In a letter written to A. C. Gaebelein on September 30, 1924, Chafer described this first class as having “been selected from more than a hundred with whom we have had correspondence. But we have not cared to take everyone who thought he would like

to attend. This is a fine group of well-selected men.” In addition, the carefully chosen faculty was composed of three resident professors and six visiting lecturers.

The commencement ceremonies for the first class were held at First Presbyterian Church in Dallas on May 10, 1927. The original degree program required three years to complete.

Educational Profile of Dallas Theological Seminary

The 83-year-old Dallas Seminary is one of the largest non-denominational seminaries in the world, with more than 11,000 alumni serving in 96 countries. Internationally known for its scholarship and theology, DTS’ curriculum covers all 66 books of the Bible (DTS Website, 2006). The mission of Dallas Theological Seminary as a professional graduate-level school is “to glorify God by equipping godly servant-leaders for the proclamation of His Word and the building up of the body of Christ worldwide.” To that end the seminary offers a variety of academic programs, including seven Master’s degree programs.

The program leading to the Master of Arts degree with a major in Biblical Studies is designed to provide a graduate-level biblical and theological foundation for various kinds of Christian service and is designed primarily for lay leaders who desire training for better ministry within their church or organization (DTS Catalog, 2005-2006).

The Master of Arts in Media and Communication degree program provides graduate-level training for those who desire to integrate a sound biblical and theological education with training and experience in media arts (DTS Catalog, 2005-2006).

The program leading to the M.A. degree with a major in Cross-cultural Ministries is designed to provide graduate-level training for people whose ministries include serving in other cultures. (DTS Catalog, 2005-2006).

The program leading to the professional Master of Arts in Biblical Counseling degree provides a graduate-level, biblically and theologically focused education for people who desire to enter into Christian counseling practice. (DTS Catalog, 2005-2006).

The program leading to the Master of Arts degree with a major in Christian Education is designed to provide a graduate-level biblical and theological education for men and women who anticipate a vocational ministry as Christian education specialists, administrators, or teachers. (DTS Catalog, 2005-2006).

The program leading to the Master of Arts in Biblical Exegesis and Linguistics degree is designed to provide graduate-level training for people who desire instruction in Bible translation. (DTS Catalog, 2005-2006).

The Master of Theology degree program is designed to produce competent Bible expositors who are qualified to serve God effectively as pastors, missionaries, or leaders in other areas of vocational Christian ministry (DTS Catalog, 2005-2006).

Ethnic and Cultural Profile of Dallas Theological Seminary

Seven years after its inception, *Evangelical Theological College* began to diversify its student population. In 1931 the college bulletin listed 14 international students from 8 countries: Canada, Korea, Ireland, Australia, England, Scotland, the Philippine Islands, and Germany. The Bulletin listed a total of 94 students; the U.S. students came from at least 19 different states (DTS Catalog, 2005-2006). In the fall of 2004, the Registrar's Office reported a total of 1,877 students from 55 countries and 48 states.

Despite the 1954 Supreme Court ruling in *Brown v. Board of Education of Topeka*, Dallas Seminary remained segregated. Finally, in 1968, the first African American student was admitted to the Master of Theology degree program (DTS

Database). By fall 2005, 10 % of the students at Dallas Seminary were African American.

Women were first admitted as students in the Master of Arts in Biblical Studies (M.A. [BS]) program in 1975. At that time the M.A. [BS] was only offered in the summer. It was 1986 before a woman was admitted to the Master of Theology (Th.M.) program. By fall 2004, 25 % of the students at Dallas Seminary were women.

Statement of the Problem

The problem of this study involved an investigation into graduate perceptions of the ethnic and cultural climate at Dallas Theological Seminary during their enrollment there.

Purposes of the Study

The purposes of the study were to:

1. Identify and characterize overall graduate perceptions of ethnic and cultural campus climate at Dallas Theological Seminary;
2. Identify and characterize graduate perceptions of ethnic and cultural campus climate at Dallas Theological Seminary by race and ethnicity;
3. Make and report gender comparisons in graduate perceptions of ethnic and cultural campus climate at Dallas Theological Seminary;
4. Ascertain differences in graduate perceptions regarding the presence of racial and ethnic discrimination at Dallas Theological Seminary; and
5. Make recommendations for promoting, enhancing, and maintaining a positive ethnic and cultural campus climate at Dallas Theological Seminary.

Research Questions

The following research questions directed the investigation:

1. What were the overall perceptions of the racial/ethnic climate at Dallas Seminary among graduates while studying at the seminary?
2. What were the perceptions of the racial/ethnic climate at Dallas Seminary among African American, Asian/ Pacific Islander, White/ Caucasian, Hispanic/ Latina, Native American and international student graduates while studying at the seminary?
3. What were the perceptions of the racial/ethnic climate at Dallas Seminary among male and female graduates while studying at the seminary?
4. What were the perceptions of graduates regarding the presence of racial/ethnic discrimination at Dallas Seminary while studying at the seminary?
5. What suggestions do alumni have for promoting, enhancing, and maintaining a positive racial/ethnic climate at Dallas Theological Seminary?

Theoretical Framework

This study was conducted to test the null hypothesis that there are no differences in graduate perceptions of the ethnic and cultural climate at Dallas Theological Seminary among graduates in general, among races/ethnicities or genders.

Significance of the Study

“Countless colleges and universities in the history of the United States, including Harvard, Yale, Dartmouth, and Princeton, were founded under some sort of Christian patronage” (Burtchaell, 1998). Divinity schools at both Harvard and Princeton were

established in 1811 and 1812 respectively, making theological education, arguably, the oldest form of graduate education in the United States (Cohen, 1998). Theological institutions, while sharing many commonalities with other postsecondary institutions, publicly embrace their most significant differentiation; their religious context (Smith and Jackson, 2004). Twale and Schaller (2002) suggest that this differentiation causes distinct challenges to studying these institutions. Furthermore, the diverse array of denominational contexts adds to the challenges (Peters, 2002).

College campuses nationwide have acknowledged the need to evaluate and assess their ethnic and cultural climates in an effort to better prepare their students for life in a multicultural and global society. While this need is the same on Christian college and seminary campuses, many have been slow to address this need and take steps to evaluate their ethnic and cultural climates. Dallas Theological Seminary is no exception; however, its leaders have acknowledged that diversity and multicultural issues are important and must be addressed as they prepare servant leaders for ministry in a multicultural and global society.

The present study adds to the limited body of research regarding cultural attitudes and campus climate in Christian contexts by providing a unique and valuable first look at graduate perceptions of the ethnic and cultural climate at Dallas Theological Seminary. This study provides a snapshot of how diversity at Dallas Theological Seminary has functioned, as expressed in the graduate perceptions of the ethnic and cultural climate at the seminary. The study identifies areas of the campus climate where progress has been made and those areas where improvement is still needed. Moreover, the researcher used

the results of this study to offer recommendations for improving the ethnic and cultural climate at Dallas Theological Seminary in the future.

Definition of Terms

The following terms used in this study have restricted meaning and are defined as follows:

Association of Theological Schools (A.T.S.) - The Association of Theological Schools in the United States and Canada is a membership organization of more than 250 graduate schools that conduct post-baccalaureate professional and academic degree programs to educate persons for the practice of ministry and for teaching and research in the theological disciplines. There are three categories of membership in the Association: Accredited membership, Candidate for accredited membership, and Associate membership. Member schools include Protestant, Roman Catholic, and Orthodox graduate schools of theology that reflect a broad spectrum of doctrinal, ecclesiastical, and theological perspectives (ATS, 2005).

Campus climate- the current perceptions, attitudes, and expectations that define an institution and its members. It can be compared among groups or over time and it is malleable in character (Anderson & Spencer, 1990; Tierney, 1990).

Campus culture- the “collective, mutually shaping patterns of norms, values, practices, beliefs, and assumptions that guide the behavior of individuals and groups in higher education and provide a frame of reference within which to interpret the meaning of events and actions” It is holistic, context bound, subjective, and deeply imbedded. (Kuh & Whitt, 1988; Tierney, 1990).

Classroom diversity- is exposure to knowledge about race and ethnicity in formal classrooms.

Council of Christian Colleges and Universities (CCCCU) - There are 105 intentionally Christ-centered institutions of higher education in the U.S. and Canada qualified for membership in the CCCC. According to the U.S. Department of Higher Education our campuses represent a distinct segment of 900 “religiously affiliated” colleges and universities. CCCC members are counted with approximately 1,600 other private, four-year, non-profit campuses out of the total 4,200 degree-granting institutions of higher education.

Diversity- the presence of different racial, ethnic, and cultural populations within the context of higher education.

de facto segregation- racial separation that occurs “as a matter of fact”, e.g. by where one lives or by where one goes to school.

de jure segregation- racial separation forced by specific laws. All of these laws were eliminated by the mid-1960, thus this type of segregation no longer exists.

Ethnocentrism- attitudes and behavior, informal and formal, which implicitly or explicitly affirm the contributions and heritage of one’s own racial and cultural group to the detriment of minimization of other groups (as cited in Lee, Nieves, and Allen, 1991).

Evangelical- one who believes and proclaims the gospel of Jesus Christ; regards Scripture as the infallible, authoritative, and divinely inspired record of God’s revelation; and holds to basic tenets of faith such as the depravity of mankind, salvation by grace, and the visible and personal return of Jesus Christ (Elwell, 1997).

Evangelicalism- A movement in modern Christianity that emphasizes conformity to the basic tenets of the faith and a missionary outreach of compassion and urgency (Elwell, 1997).

Graduate perceptions- self-reported opinions and views of the ethnic and cultural campus climate at Dallas Theological Seminary from students who have completed master's degree programs.

Informal interactional diversity- is the actual experience students have with diverse peers in the campus environment.

Non-United States resident/international student- a student, of any ethnicity, born outside of the United States. Their study at Dallas Theological Seminary must comply with U.S. government regulations, according to their visa status.

Racism- any attitude, action or institutional structure which systematically treats an individual or group of individuals differently because of their race. The most common form of racism in North America is in the form discrimination against African-Americans. However, it occasionally is manifested as preferential treatment for blacks i.e. reverse racism. A secondary meaning is the belief that one race -- normally Caucasian -- is inherently superior to other races.

Structural diversity- the numerical representation of diverse groups on a campus.

Assumptions

This investigation into graduate perceptions of the ethnic and cultural climate at Dallas Theological Seminary was based on the following assumptions:

1. Participants have responded honestly and accurately in their completion of the survey instrument.
2. Graduate perceptions of cultural attitudes and campus climate at Dallas Theological Seminary can be reliably assessed.

Delimitations

The following delimitations were imposed:

1. The sample in this study was delimited to graduates of Dallas Theological Seminary between 1996 and 2005.
2. The sample in this study was further delimited to graduates of Master's degree programs only.

Limitations

1. The sample for this study was limited to graduates with records retrievable from Dallas Seminary databases and catalogs.
2. Because the study was limited to graduates of Master's degree programs at Dallas Theological Seminary, the results may not be generalized to other institutions or theological seminaries which offer Master's degrees.
3. The sample for this study was limited by the response rate to the survey instrument.
4. The sample for this study was limited by the biases inherent in survey research.
 - a. *Social desirability bias*: the tendency to answer self-report items in a manner that may heighten social approval instead of reflecting one's true feelings (Crowne & Marlowe, 1960; Paulhus, 1991; Gall, Gall and Borg, 2003).

- b. *Non-response bias*: a systematic effect on the data reducing validity that results when those with one type of opinion or condition fail to respond to a survey more often than do others with different opinions or conditions (Alreck & Settle, 2004). Non-response bias is likely to occur as a result of not obtaining 100 % response from the selected cases.
 - c. *Volunteer bias*: the tendency for a certain type of person to respond to surveys.
 - d. *Recall bias*: a difference may occur because some people are more likely to remember an event than others.
 - e. *Non-response errors*: the survey fails to get a response to one, or possibly all, of the questions.
5. The study was limited because of possible sampling error. The degree to which the results from the sample deviate from those that would be obtained from the entire population, because of random error and the selection of respondents in the corresponding reduction in reliability (Alreck & Settle, 2004).
6. The study was limited because of possible measurement error.

CHAPTER 2

REVIEW OF THE LITERATURE

Introduction

There is a dearth of research in graduate education relative to campus climate. This is particularly true of graduate theological education. This review of the literature examines the changing demographics in higher education; the importance and benefits of diversity in higher education contexts; early interventions and obstacles to affirmative action; inter-group relationships on campus; racism within evangelical Christianity; objections to diversity within evangelical Christianity; the problem of white privilege; campus climate research in higher education; campus climate research in evangelical Christian contexts; and some concluding thoughts.

The United States of America is becoming more diverse in every aspect. Its racial and ethnic makeup is changing rapidly. It is estimated that in forty years the minority population will become the majority (Levine, 2001). Today, five of the seven largest U.S. cities have majority minority populations and in California non-Hispanic whites have lost their majority status. (Kerr, 2002; Levine, 2001).

These dramatic changes precipitate the necessity for significant changes in higher education. As changes in the ethnic and cultural demography of the U.S. occur, colleges and universities are faced with the challenge of educating a more diverse student population. Kerr (1994) estimated that by the year 2050, 45 % of the higher

education population would be minority. More recent evidence suggests that by 2050, the United States population will be majority minority (Levine, 2001), thus confirming Kerr's prediction. It will therefore become necessary to adjust the current thinking regarding educational programs, pedagogies, assessment, and outcomes (Levine, 2001). "In an age of universal access and demographic shifts toward traditionally underrepresented minorities one certainty is that issues involving equality of opportunity for all will continue to be important" (Kerr, 1994; 2002).

The need for continuing diversity initiatives in higher education in general and evangelical higher education in particular is great (Nieves, 1991). Colleges and universities must begin to educate students differently if they are to prepare them for world of ever increasing diversity. For some schools this will involve changing the composition of the campus community to reflect changing national demographics and for others it will mean changing the campus climate to help reduce conflict between racial groups (Nieves, 2001). In addition to the natural resistance to change, higher education institutions have to deal with the objections of the "old white boys club" (Platt, 1993), who for the most part make up executive boards, administrative staffs, existing faculty, may perceive diversity as a direct threat to their positions of influence and authority.

Recognizing the need for change, higher education officials have long debated how to address the issue of diversity. Actions such as student aid reform and affirmative action have enjoyed a measure of success, yet in doing so have created additional problems. Many early initiatives, employed by academic institutions, failed to provide the additional support services and special programs needed to insure the success of their

new minority populations. Later the introduction of these programs increased success and retention in minorities but engendered resentment from white students. According to Kerr (1994) “while the numbers are better, the relations are worse.”

Altbach, Lomotey, and Kyle (1999) found that “the success of academic institutions in increasing the enrollment of underrepresented students and in serving these student populations contributed to the growing number of racial incidents.” They found further that college students are generally supportive of providing assistance to groups in the campus community in need of special help. However, when this assistance is seen as negatively affecting the opportunities of the majority population, i.e. the white student population, support wanes (Altbach, Lomotey, & Kyle, 1999). They conclude that while it is easy to recognize the right thing to do, it is much more difficult to change behavior and actually do the right thing.

Watson et al (2002) conclude that “a large number of white students believe that students of color receive special privileges such as lower admission standards, compensatory education, support programs, scholarships, and employment opportunities not afforded to them.” The majority population has become resentful of what it views as special privileges afforded to minorities. As a result, racial and ethnic hostility have been on the increase (Altbach, Lomotey, and Kyle, 1999). This has in some cases produced what Lomotey (1991) identified as different racial cultures “living separately.” Kerr (1994) states “we have been moving from ‘separate but equal’ (de jure) to ‘equal but separate’ (de facto).”

Social identity theory suggests that individuals exhibit preference for their own group and as a consequence favor its members (Brown, 2004). Similarly, optimal identity theory states that, especially for minority groups, there is a need for in-group social identification and simultaneously, recognition of group difference. Hurtado et al. (1999) note that this can be a “powerful support mechanism for minority students on predominantly white campuses.” This social identification, viewed as separation, is often misunderstood by white students, who do not “grasp the seriousness of the situation nor recognize the feelings and reactions of underrepresented students” (Altbach, Lomotey, and Kyle, 1999). This misunderstanding can result in negative reactions from the dominant group, i.e. white students, for whom racial group identification assumes much less importance (Hurtado et al., 1999b). This is not to suggest that white students have no need for contact with other white students. In fact, research has found that “despite the talk about self-segregation among students of color white students have the most segregated friendship patterns” (Matlock, 1997). Altbach, Lomotey, and Kyle (1999) suggest that as racial and cultural identity become more important to students, isolation in homogeneous community groups will increase. Underrepresented students will “retreat into their own groups,” creating communities within communities. These communities provide a safe haven, a place of refuge, where minority students can feel comfortable and be away from the majority culture for awhile.

In the final analysis, most students strongly support diversity and affirm that it is important for them personally. However, “they find many of the ways institutions have promoted diversity, offered diversity education, and managed the dynamics of campus

diversity have fostered skepticism among students about their motives, commitment to fairness and equity and their ability of achieve diversity without diluting the responsibility to deliver high quality academic programs” (Roper, 2004).

Diversity

Over the last two decades, colleges and universities have spent a great deal of time creating mission statements that accentuate their commitment to diversity. The progress in higher education toward diversifying faculty and student populations, and creating the climate of support for such diversification, has been slow (Brown, 2004). In recent years however, issues of diversity have moved from their peripheral positions and have evolved to include a range of purposes, issues and initiatives on college campuses (Brown, 2004; Chang, 2005).

The earliest initiatives to increase minority presence on predominately white campuses were prompted by desegregation mandates (Chang, 2005). It has generally come to be accepted that a diverse campus community will not only add to the social relevance of the education provided, but will also foster more dynamic and compelling learning experience (Roper, 2004). “A crucial element in moving diversity beyond the rhetoric to the promise that it holds is the commitment of college and university presidents without whose support the issue of diversity remains a circular and cyclical intellectual debate” (Lowe, 1999).

In her expert report prepared for *Gratz et al v. Bollinger*, Gurin (2002) identified three components of diversity: 1) Structural diversity, the numerical representation of diverse groups on campus. It increases the likelihood that students will have experiences,

informal and in formal classroom settings, with peers from diverse groups. 2) Informal interactional diversity, the actual experience students have with diverse peers in the campus environment. 3) Classroom diversity, exposure to knowledge about race and ethnicity in formal classrooms. All three components are necessary if students are to reap the full benefits of diversity. Gurin (2002) concludes that promoting diversity is critical to higher education “Because students in late adolescence and early adulthood are at a critical stage of development; diversity (racial, economic, demographic, and cultural) is crucially important in enabling them to become conscious learners and critical thinkers, and in preparing them to become active participants in a democratic society. Universities are ideal institutions to foster such development.” This challenges institutions of higher education to make changes to insure informal social interactions occur and that classroom activities and curriculum accurately reflect the contributions of diverse racial and ethnic groups. Their final challenge is to create environments where all students take advantage of the opportunities created by the changes (Antonio, 1999).

Nieves (1991) concludes from his work on diversity in evangelical Christian colleges that these institutions should “consider not only increasing numerical diversity, but altering the climate within which such diversity exists.” He states that “enhancing diversity, promoting pluralism or enriching the multicultural experiences of all students is imperative to equip them for participation in the modern world” (Nieves, 1991). Between 1990 and 2003, enrollment in the 101 schools that make up the Council for Christian Colleges and Universities, or CCCU (of which Dallas Seminary is an affiliate member), jumped 64 %, twice the growth rate at public schools and one and a half times the

growth rate at private schools. However, “if a casual observer were to visit a representative evangelical Christian college, he or she would have to search intently throughout the campus in order to identify the few minority faces speckled in a predominately white populace”(Allen ,1991). In 1998 the student ratio in the CCCU was 91.7% white and 8.3% students of color (CCCU Profile, 2006). In 2002 those numbers had improved only slightly. In a comprehensive study of changes in CCCU enrollments between 1990 and 2000, Bergen (2002) reported that on average, CCCU schools had more minorities on their campuses in 2000 than in 1990. However, in spite of the average overall increase, the majority of schools showed little or no increase in the percentage of minority students on their campuses during the ten year time frame. Of the 98 schools that participated in the study, the majority of schools increased by less than 1% or actually lost ground in the 90s (Bergen, 2002):

- 31 had fewer minorities in 2000 than in 1990.
- 23 schools showed almost no change ($\pm 1\%$).
- 31/98 schools showed an increase of at least a 1% in African Americans.
- 41/98 showed an increase of at least a 1% in Hispanic/Latina.
- 11/98 showed an increase of at least 1% in Asians.

As most CCCU institutions are not located in urban centers, however, it can be difficult to attract ethnically diverse students and faculty to rural areas of the country. We want our campuses to lead the larger Church in building racial harmony," says Robert Andringa, president of the now 104-member CCCU." We want them to move beyond just trying to recruit more students and faculty of color ... to develop strategies to help those

students and faculty succeed (CCCU, 2006) to fulfill what they believe is their biblical mandate: to provide Christian higher education to students "from every nation, tribe, people and language" (Revelation 7:9).

Because of their core commitment to the healing power of Jesus Christ, CCCU institutions believe they are well positioned to help address racial and ethnic divisions in the country. In the spring of 2002 Seattle Pacific University hosted the Redeeming the Future Symposium, with the intent of addressing the issue of race in Christian colleges and universities. Delegates from each campus focused in on a number of possible next steps, including:

Scholarships with a Student Leadership Component. Increased scholarship opportunities for minorities could include a leadership requirement that empowers these students to help promote multicultural awareness and change across campus - without requiring them to be lone spokespersons of color.

Connections within the Wider Community. Taking tutoring and educational programs into ethnic communities and connecting with ethnic pastors and their churches were ideas the delegates supported. These efforts might also include bringing students of color on campus at a younger age so they can picture themselves as university students.

Multicultural Requirement for Tenure. Symposium teams agreed that a well-educated person is, in part, one who embraces diversity. To prepare students to live in the world and to delight in its cultural variety, professors should demonstrate some competency in integrating multicultural perspectives into their classrooms.

High Expectations. To be Christian colleges and universities of integrity, CCCU institutions must be clear in their expectation that minority *and* majority students feel affirmed on campus. The delegates posited that all students need to learn mutual appreciation and Christian love if they are to exercise proper leadership as adults in the world.

Delegates emphasized that they were not looking to excuse past failures, but to help change the future for all of the nation's children (Kelly, 2002).

Allen states “evangelicalism shapes the basic cultural milieu of the evangelical college” and argues that “the most critical structural dimension in an evangelical Christian institution probably exists informally in the voluntary social interactions among the college constituents” (Allen, 2001). These interactions consist of cultural and social activities where personal values and tastes acquired through prior socialization influence the nature and degree of participation”. They include such things as dating, worship, and recreation (Allen, 2001). From these interactions Allen suggests the ethos or campus climate of the institution is determined and are indicative of whether cultural homogeneity or diversity prevails. He states further that, like their predominately white, secular higher education counterparts, “the evangelical college has minimized or ignored minority participation in establishing or reforming its social structure in the direction of racial and cultural pluralism.”

For the most part despite theological similarity or conformity among majority white and racial minority students, cultural and social dissimilarities prevail and are most problematic to the social structure of the institution” (Allen, 1991). Allen offers several reasons for the continued problem. “First, evangelical colleges were founded, primarily, by white persons, who were products of the dominant white culture in America. Second, these institutions have historically been supported by white persons for the purpose of educating and socializing white students. Third, these institutions have been staffed and administered by white administrators and faculty, who have not had personal social experiences with a representative number of minority persons nor have they been formally or informally educated about the social dynamics of minority relations.”

Allen concludes that evangelical Christian institutions are “ignorantly insensitive to the contributions and needs of minorities and their social structure is inherently ethnocentric” (Allen, 1991). In her presentation at the 2001 CCCU Forum McKinney relayed her experience with this kind of ethnocentric social structure thus illustrating the insensitivity of which Allen speaks.

In 1990, I took a Baptist history class at my seminary. The required textbook included 140 pages on the Southern Baptist tradition (typically White) and 45 pages on American Baptists (also typically White). Even though the National Baptist Convention (typically Black) is the second largest Baptist group in the country, all Black Baptist groups combined into 13 and a half pages. I was livid. I said to the professor, "You can't do this to us. You're erasing our history." He responded by offering to bring a book on Black Baptist history in for me, but when I asked if he would require the entire class to read it, he said, "No, I don't really think they're interested." I said, "Do you see?" And he didn't see. I sat there and I wanted to cry and I wanted to throw that book in the trash and walk out. But I also wanted to graduate. So I sat there and just ate it.

McKinney (2001) states that these kinds of situations are at the heart of institutionalized racism. She states that teachers are not inherently racist, they just teach as they have always done. Though teachers do not set out to do anything destructive, their compliance with existing institutional rules and codes often is destructive to races that are not white.

Benefits of Diversity

Allen & Solorzano (2001) define campus racial diversity as a situation where underrepresented racial and ethnic groups (1) are present on the college campus and (2) are equals on the college campus; and where *all* students (3) are willing to affirm one another's dignity, (4) are ready to benefit from each other's experience, and (5) are willing to acknowledge one another's contributions to the common welfare of students/faculty on the college campus.

There is substantial evidence in the current literature that attests to the benefits of having a diverse campus community (Antonio, 1999; Humphreys, 1999; Hurtado, 1999a; Terenzini et al. 2001; Gurin, 2002; Gurin et al., 2003). Campus diversity initiatives aimed at improving campus climates have positive effects on both minority and majority students. Student relationships on campus improve, leading to increased satisfaction with and involvement with their institutions and increased academic growth (Humphreys, 1998). In the last decade there has been a recent flurry of research which reveals that a diverse student body confers benefits (Antonio, 2003).

“With respect to engagement in learning and thinking, research shows an impact of diversity experience on problem solving and self-reported gains in critical thinking and other learning outcomes” (Hurtado, 2001; Terenzini, Cabrera, Colbeck, Bjorklund & Parente, 2001; Chang, 1999). Additionally, the research shows more involvement in active and collaborative learning or group skills (Terenzini et al, 2001; Kuh, 2003).

Using the minority influence theory of Antonio et al. (2004) as a framework, Chang (2005) found that in group discussions the presence of minority students had a positive effect especially when the discussion included an issue with generally different racial viewpoints. Chang (2005) concluded that given “the ongoing power of race to shape life experiences in the United States, racial and ethnic compositional diversity can create a rich and complex social and learning environment,” a benefit to all students.

Several studies have shown an impact of diversity experience on students’ willingness to promote racial understanding and cultural awareness (Astin, 1993; Milem, 1994; Antonio, 2001; Gurin, 2003). Additionally, socializing across racial lines

contributes to the students' academic development, satisfaction with college, level of cultural awareness (Astin, 1993; Villanlundo, 1994). Bowen and Bok (1998) reported impacts on citizenship after college and more long-term integrated living and relationships.

In their review of diversity-related research, Milem, Antonio and Chang (2005) concluded that "because racial differences are associated with differences in viewpoints and opinions, an increase in the proportion of underrepresented students can bring to a university experiences, outlooks, and ideas that can potentially enhance the educational experiences of all students." They found further that this benefit is in large part determined by the level of minority student involvement on campus.

In spite of this evidence, many students of color find the campus climates unresponsive to their needs, past experiences, and educational expectations. They will experience feelings of alienation, lack of belonging (Hurtado, 1992), and feel marginalized (Humphreys, 1998) in the existing cultures of many predominantly white campuses. Perhaps this is because institutions are "just beginning to understand how diversity actually looks from surface appearances on campus to the friendships students develop in a diverse environment." Institutions are beginning to understand how diversity works, through the coordinated management of structural diversity, the campus climate, and a multicultural curriculum. Finally it is becoming more evident how diversity evolves, from inter-group competition for scarce campus resources to mutual learning through vulnerability, border crossing, integrity, and trust (Antonio, 2003).

Minority Student Change and Development

In a substantial review of the literature, Pascarella and Terenzini (1991) determined that most of the current research assumes no difference in the change and development of black and other minority undergraduate students compared to their white counterparts. The research “assumes that the identity development, related characteristics and backgrounds students bring with them to college, their experiences while there, and the process of such development are more or less uniformly the same for minority students as they are for white, middle-class students” (Pascarella and Terenzini, 1991). There is however, a significant body of research which indicates “black and other students of color differ from whites in a variety of personal and socioeconomic characteristics upon matriculation, and their experiences of college differ in important way from those of their white peers” (Pascarella and Terenzini, p. 166).

While the dynamics of all the interactions of factors are not clearly understood, Gurin and Epps (1975), concluded that the research indicated that black identity, specifically and perhaps identity of other students of color, comprises idiosyncratic and personal elements, as well as components derived from membership in a historically disadvantaged, racially based collective. The research of Fleming (1981), S. Steele (1989) and others (as cited in Pascarella and Terenzini, 1991), concluded further that when excessive group allegiance leads to separatism, it could have a negative effect on potential social and academic contacts, experiences, and therefore developmental opportunities.

Many of the most important effects of college occur through students' interpersonal experiences with faculty members and other students. However nonwhite student experiences, academically, socially, and psychologically are substantially different in most every respect from those of their white peers on predominately white campuses. On many such campuses, minority students feel the need to band together for psychological and social support of one another, as a guard against the tacit and not-so-tacit condescension and hostility some feel from white faculty, students, and staff alike. (Pascarella and Terenzini, 1991).

The reality is that students of color have much more inter-group contact than do white students, but their patterns of interaction need to be understood in light of their psychological development (Humphreys, 1999). Tatum (1997) argues that racial grouping is a developmental process in response to an environmental stressor, racism. Joining with one's peers for support in the face of stress is a positive coping strategy. Research, including Tatum's and that of Allan & Solorzano (2001); Antonio (1999) Hurtado & Carter (1994a); Hurtado, Dey, and Trevio (1994b); and Pascarella & Terenzini, (1991) suggests that racial/ethnic clustering can be an important component contributing to the psychological health and educational success of many students. Research also suggests that this clustering need not prevent students from achieving the educational benefits of inter-group contact within college classrooms and on college campuses (Humphreys, 1999).

Traditional Evangelical Christian Arguments against Diversity

Lee (1991) argues that the majority of evangelical Christians in North America do not value human diversity. He presents three arguments, commonly heard among evangelicals, as the basis for his view. The first argument insists that differences between people should be ignored since we are all equal or “one in Christ.” Lee (1991) argues that most evangelical Christians make the mistake of believing that being “one in Christ” means that people no matter what their ethnic status are all equal and the same. The problem comes in how one defines “sameness.” He argues that most humans would define “sameness” as being like me. He states further, that the group with the most power usually sets the standard. In essence, they determine who is “equal” and who is being the “same” (Lee, 1991). Lee points out that Paul’s statement, “There is neither Jew nor Greek, slave nor free, male or female, for you are all one in Christ Jesus” (Galatians 3:28, NASB), was not promoting a colorblind society, that did not recognize differences among believers. Paul’s statement was instead meant to show that those differences need not cause divisions or separation.

The second argument interprets diversity as punishment from God and uses the story of Babel to support the view (Lee, 1991). “Today a large number of predominately white evangelical colleges continue to be contemptuous of bureaucratic modernists in government whom they see as improperly trying to eradicate the racial boundaries that God has set”(JBHE, 2000).

According to Battan, Ham et al, (2000), after the Flood, God commanded the survivors to multiply and cover the earth (Gen. 9:1). A few hundred years later, people

chose to disobey God and to remain united in building a great city, with the Tower of Babel. The people's disobedience was corrected by creating different languages, so that they could not work together against God. As a result there were immediate barriers. Not only would people tend not to marry someone they couldn't understand, but entire groups which spoke the same language would have difficulty relating to and trusting those which did not (Battan, Ham et al, 2000). Thus, they would move away or be forced away from each other, into different environments. This, of course, is what God intended. The confusion forced the people to scatter over the earth as God intended. Thus all the people groups—black Africans, Indo-Europeans, Asians, and others came into existence.

Battan, Ham et al, (2000) suggest the dispersion at Babel broke up a large interbreeding group into small, inbreeding groups, which ensured that the resultant groups would have different mixes of genes for various physical features. This dispersion would ensure that there would be certain fixed differences in some of these groups. Racial groups were created to delineate persons according to these differences.

Battan, Ham et al, (2000) suggest further that one of the biggest justifications for racial discrimination in modern times is the belief that people groups have evolved separately. Thus different groups are at allegedly different stages of evolution, and so some people groups are more backward than others. Therefore, the other person may not be as fully human as you. Sadly, some Christians have been infected with racist thinking through evolutionary indoctrination that people of a different 'color' are inferior because they are supposedly closer to the animals. Such attitudes are completely unbiblical (e.g.

Acts 17:26, Col. 3:11), although out-of-context Bible verses are often conscripted in attempts to justify racist views.

The belief that the skin color of black people is a result of a curse on Ham and his descendants is not Biblically based. The Genesis narrative in verses 9:18, 25, 10:6 reveals this and makes clear that it was not Ham who was cursed, but his son, Canaan (Battan, Ham et al, 2000). False teaching about Ham has been used to justify slavery and other racist practices. It is traditionally believed that the African nations are largely Hamitic, because the Cushites (Cush was a son of Ham: Gen. 10:6) are thought to have lived where Ethiopia is today. Genesis suggests that the dispersion was probably along family lines, and it may be that Ham's descendants were on average darker than other families. Rahab, mentioned in the genealogy of Jesus in Matthew 1, was a Canaanite. A descendant of Ham, she must have married an Israelite. Since this was a union approved by God, it shows that the particular 'race' she came from was not important (Battan, Ham et al, 2000).

Anderson (1977) and Lee (1991) argue that God recognizes the consequence of a human community without diversity, as being a community which cannot recognize its own limitations. Anderson and Lee argue that diversity, from God's perspective "invites a community to accept its created-ness and to evaluate its idols, which in most cases, are artifacts of the community- things, practices, and concepts which they have created" (Lee, 1991). In short, a Christian community without diversity was never in God's plan.

The third, and perhaps most commonly used argument against diversity in evangelical Christian education, equates diversification with compromise. It correlates

increased diversity with lower academic standards. A review of the history of higher education in the United States reveals that higher education was originally intended for the elite upper-classes (Brubacher, 1997). Brown (2004) contends that this “historical perspective still informs the present social perception of who deserves a higher education.” Since many minority students do not come from the upper classes of American society, there exists a perception that these students are “inferior inputs” into higher education. Allowing these students to enter an institution could be seen as “allowing for the creation and marketing of an inferior product, which ultimately, would be detrimental to the reputation of the institution.”

Lee (1991) states that this belief stems from the assumption of some Christians, that “in order to relate to people who are different from you, you must lower your moral or academic ideals. Additionally, it is assumed that if you enter into relationship with a group with whom you have differences or disagreements, you are endorsing their beliefs or behavior (Lee, 1991). People, specifically, Christians who adopt this stance “require others to conform to their standards before any relationships are initiated” (Lee, 1991). Differences of any type are not valued but perceived as threats to a particular way of life. Lee’s conclusion is that this is just another example of “ethnocentrism where one group’s way of life is judged to be superior to all others.” This widespread American assumption that people of color in higher education, specifically African Americans, are not intellectual affects everyone in higher education (Painter, 2000). Hilliard III (1999) argues that as long as there is the belief that race/ethnicity is a primary explanatory factor

of intellectual capacity, arguments that support exclusion of minorities from institutions of higher education will continue to assume legitimacy.

The aforementioned represents some of the attitudinal obstacles faced by evangelical institutions of higher education as they move toward new agendas of diversity.

Racism within Evangelical Christianity

Asian-Americans and Pacific Islanders, African-Americans, Hispanic-Americans, and American Indians, are sometimes called North America's "visible" ethnics. Despite the vast diversity between and among these groups, all have experienced and continue to confront discrimination because of their physical features (Lee, 1991). Since September 11, 2001, suspicion, hostility, and violence have increased between racial groups (McNeil and Richardson, 2004). It is estimated that in the next twenty to thirty years white Americans will become a minority in the United States, and most of the population will be Asian and Hispanic. Since people of other races, i.e. those other than white are often viewed as threats to mainstream Americans' opportunity and economic security, many affirmative action programs are being eliminated with reverse discrimination as the stated reason. Immigration laws are under attack for the purpose of restricting the number of persons of color entering the country.

In spite of these institutional realities, the average evangelical Christian believes that there is no race problem in America (McNeil and Richardson, 2004). Affirmative action is simply no longer needed because "the playing field has been leveled and equal opportunity is available to everyone" (McNeil and Richardson, 2004). This blindness to

the truth has plagued evangelical Christians and continues to hinder racial reconciliation. Most people of color, however, are very aware that there is “still a very significant race problem in America” (McNeil and Richardson, 2004). Allen (1991) agrees that “minority communities are particularly adept at recognizing racial and cultural ethnocentrism, based primarily on their extensive historical experiences with the same basic phenomenon in the dominant white society in the United States.”

“Up to the mid-1800’s schools such as Yale, Harvard, and Princeton had been the primary centers of advanced theological training of ministers in this country. As these schools began to turn liberal in their theology, they were replaced by theological institutions that believed in Bible inerrancy and other orthodox views of the church. Even though these institutions were more conservative and fundamental in their theology, they were incorrect sociologically, for they were institutionally insensitive in not allowing African Americans to be part of their institutions, even up to recent times” (Perry, 1998). The exclusionary and racist practices of these more conservative, evangelical seminaries served to create a training gap that to this day has not been overcome (Perry, 1998). This behavior has hindered minorities, particularly African Americans, from receiving the training necessary for more effective ministry.

The reality of institutional racism within the context of conservative theological institutions produces two important concerns for minorities (Perry, 1998):

1. The inconsistency between a theology that says we are one in Christ and a practice, both in history as well as currently, that has at best limited the participation of African Americans and other minorities within these institutions.

2. The need to systematically address the issue of equal access and opportunities for African Americans versus responding in a piecemeal or reactive mode.

Most children in the U.S. still live in racially segregated neighborhoods, attend racially segregated schools, select friends and marry almost exclusively among members of their own race (Yancey, 2003). This supports the finding of Gurin et al. (2002) that “individual students benefit when they are engaged with diverse peers; however, as a society we have provided no template for interaction across racial/ethnic groups and such interaction cannot be taken for granted in the college environment.” Classroom diversity, diversity programming, opportunities for interaction, and learning across diverse groups of students in the college environment are important initiatives to enhance the education of all students (Gurin et al, 2002). The results of her research also support curricular initiatives that introduce diversity into college courses, but also suggest that more attention should be given to the types of experiences students have with diverse peers inside and outside the classroom (Gurin et al., 2002). Yancey suggests that in light of these facts, Christians must be “intentional” in their efforts to facilitate community and thus overcome the normalcy of segregation in the United States. This means overcoming the inclination most have to stick to their own race (Yancey, 2003).

Conservative theological seminaries must not continue with the short-term and superficial remedies for institutional racism such as those instituted in the 1960’s and early 1970’s, when they were forced to become more diverse by external forces (Perry, 2000). Perry states that “historically, reactive approaches within Christian higher education tend to put “Band-Aids on deep and long-term problems.” He suggests that

conservative theological seminaries must instead develop strategies and action plans, using systematic approaches that address the problem for the long-term (Perry 2000).

Perry offers three practical strategies that could be instrumental in achieving this goal. First, conservative theological institutions should “develop a commitment to ongoing cross-cultural and multiracial sensitivity training for all staff, administrators, and faculty. Second, they should “identify institutions from among their ranks that have implemented strategies and study the effect of these strategies.” Finally, they should consider curriculum changes that remove cultural perspectives that are not scriptural (Perry, 2000). “You can’t take diversity for granted; you have to find ways to promote and maintain it”; otherwise, minorities will feel left out (Yancey, 2003).

A Legacy of White Privilege

According to Kendall (2006), White privilege is an institutional, rather than personal, set of benefits granted to those who, by race resemble the people who hold the power positions in our institutions. Its privileges for Whites include having greater access to education, power, and resources than persons of color. The extent to which these privileges exist will vary depending on other factors such as gender, age, or socioeconomic status; however they exist at some level for all whites (Dawson, 1994, Kendall, 2006). In short, doors are open for Whites and closed to persons of color purely on the basis of skin color (Kendall, 2006).

From its earliest beginnings the United States of America has been a racialized society defined by color. “Nation building and efforts to identify, to form, and maintain, a U.S. American “white” race were co-constitutive processes, so much so that nationality

and racialized white supremacy became all but one and the same venture” (Outlaw, 2004).

There are many involved in research on whiteness who understand the necessity of deconstructing the precepts of whiteness and white privilege as a requirement for the destruction of white supremacy. They understand further that this must take place if the United States is to achieve success as a multicultural nation (Outlaw, 2004). For over 8 % of United States history, its laws declared most of the world’s population to be ineligible for full American citizenship solely because of their race, national origin, or gender. For at least two-thirds of American history, the majority of the domestic adult population was also ineligible for full citizenship for the same reasons (Outlaw, 2004). According to Outlaw (2004) the most recent 20 % or one-third of United States history has been conditioned by many factors to restructure the nation’s social, political, and economic environment so as to realize greater social justice and the benefits and responsibilities of democracy for those long denied them.

Dawson states that “most people understand that race should not be a source of advantage or disadvantage in a free society, and whites in America generally know there is at least a slight advantage in being white”(Dawson, 1994). He goes on to say that this knowledge makes most whites uneasy, eventually causing them to develop defense mechanisms in an attempt to shield themselves from accusation (Dawson, 1994, Kendall, 2006). These defense mechanisms can range from “practicing denial about the whole thing” i.e. it never happened, to “claiming to be a part of a unique category that never had anything to do with it,” to “retreating into a separate community and pretending that the

aggrieved culture does not exist”, to “defiantly defending their ancestors and vilifying their victims” (p. 192).

Dawson (1994) suggests that this unresolved corporate guilt is the main contributor to anti-black prejudice among white Americans and is an invisible force moving each generation toward polarization. A prevailing view is that racism will cease if individuals would do their part and become friends with people of other races. However, Washington and Korean (1993) argue that racial reconciliation will not occur unless Christians are willing to intentionally go out of their way to pursue relationships with people of other races. Dawson agrees and suggests further that resolution and reconciliation will not occur without the work of the Holy Spirit, stating that “this is our only hope” (Dawson, 1994). Kendall (2006) on the other hand, concludes that unless we change laws, policies, practices, and culture, in which racism and the superiority of whiteness is embedded, no significant progress will occur.

The Value of Alumni Research

Traditionally, alumni research has focused primarily on fundraising and secondarily on matters relating to alumni associations. More recently, alumni research has been used to assess educational outcomes (Pettit and Litten, 1999) and a variety of issues relative to the effective operation of the institution.

Research on alumni is particularly valuable in comparative contexts, i.e. when institutions with similar characteristics use the same survey to access their alumni during the same time frames. McGuire and Casey (1999) cite four important advantages to such research. First, an institution can use information from comparative data to determine

which strengths and weaknesses are common to all institutions. It can also help them determine if they are keeping pace or lagging behind their institutional peers. Second, comparative data provides a vehicle for dialogue between institutions to help identify problems and their causes so that effective strategies to remedy them can be planned and implemented. Third, they are valuable to senior administrative officers in establishing optimal policies and practices on campus. Finally, comparative data provide a backdrop on which overall public policies can be developed. The fact that multiple institutions have been assessed generally causes this data to be more generalizable.

Research on Campus Climate

“Climate and culture has emerged as one of the most active arenas of scholarly and practical research in a variety of disciplines” including higher education (Tierney, 1990). Campus climate involves the perceptions, attitudes, and expectations that define an institution and its members (Bauer, 1998). Peterson and Spencer (1990) identify three major features of campus climate. First, “climate examines common participant attitudes perceptions or observations that can be compared among groups or over time.” Second, it focuses on patterns of beliefs and behaviors. Finally, “climate is malleable in character and pervasive, including a range of organizational phenomena” (Peterson and Spencer, 1990). Tierney (2003) and, Kuh & Whit (1988), argue that “understanding the institutional culture and climate are necessary for establishing or furthering a sense of community.”

Understanding and assessing campus racial climate is an important part of examining access, persistence, and graduation for underrepresented minority students,

through their college, graduate, and professional education. In their study of the University of Michigan Law school, Allen and Solorzano (2001) found that when campus racial climate is positive, it includes at least four elements: 1) The inclusion of students, faculty and administrators of color, 2) A curriculum that reflects the historical and contemporary experiences of people of color, 3) Programs to support the recruitment, retention and graduation of students of color, and 4) A college/university mission that reinforces the colleges' commitment to diversity.

“Campus climate surveys can be extremely useful to educational leaders as they work to develop effective diversity plans, whether around issues of curriculum, residence life, or student recruitment and retention” (Sedlacek, 2000). Sedlacek argues that campus climate surveys must be followed up by decisive action that builds on the data that are gathered. Finally, while the first purpose of any survey should be to improve an individual campus' diversity practices and policies, survey results can also be useful to practitioners and policy makers in one's state or around the country.

Though most everyone agrees that diversity is good for an institution and should be promoted, contrasting views on the specifics of implementation persist. Hutchinson and Hyer (2000) argue that making a few cosmetic changes is not analogous to genuine commitment to diversity. Research studies consistently find that a warmer campus climate is related to student's willingness to socialize, discuss racial issues and warmer climates promote tolerance (Terenzini, Cabrera, Colbeck, Bjorklund, Parente, 2001; Gurin, Nagda, and Lopez, 2004). However, Brown (2004) suggests that “there is the possibility that persons, while being in agreement with the principles of diversity, in

practice are content to leave things as they are, or alternatively, that the endorsement of diversity as being beneficial to the institution is simply a reflection of the political correctness of the times.” He suggests further, that white Americans, especially white males, have a perception of an institutional environment that embraces all groups, when in reality; such an environment does not exist for those for whom it matters most (Brown, 2004). In fact, the perception of many Black students is that their recruitment has nothing to do with a genuine interest in them and their education, rather their recruitment is for the sole purpose of having a representative number of students from minority groups (Hutchinson and Hyer, 2000). These results confirm other studies that suggest that students of color at predominately white institutions are caught between the effects of broadening the population base in institutions, and the realities of day-to-day experiences in those institutions (Dilg, 2000). It is not enough to bring a diverse group of students together, because educational benefits do not ensue automatically in diverse environments (Milem, Chang, and Antonio, 2005). Institutions of higher education must begin to act in ways that “move beyond surface solutions that do not disturb the underlying assumptions and perceptions that rigidify the institution against ideas that are perceived to be contentious to the status quo (Hutchinson and Hyer, 2000).

While much of the research involving campus climates centers on undergraduate populations, there is still much to be gleaned for graduate institutions. In 1950, over 90 % of black students were educated in traditionally black institutions (Fleming, 1981). Today more black and minority students are attending predominantly white institutions. “The general findings of campus climate studies indicate that ethnic

and cultural sub-groups often have differing views on what diversity means to them and what kind of diversity would aid their comfort and satisfaction with campus life” (Hurtado, Carter, and Kardia, 1998; Matlock 1997).

In March 1998, the Virginia Tech Center for Survey Research conducted an Undergraduate and Graduate Student Assessment of Campus Climate. The survey was delivered to 2,895 of the 13,174 eligible undergraduate students and 969 of 2,213 eligible graduate students, enrolled at Virginia Tech during the fall 1998 semester. Of those 1,120 completed undergraduate student surveys were returned for an overall response rate of 38.7 % and 470 completed graduate student surveys were returned for an overall response rate of 48.5 %. In order to obtain sufficient numbers of minority responses for comparisons across racial/ethnic groups, surveys were sent to all African-American, Asian-American, Hispanic-American and Native American undergraduate students. From the undergraduate population they found that the perceptions of white students, especially males, were more inclined to be in dis-accordance with those of the minority groups on many of the issues pertaining to their perceptions of the campus climate as these related to race relations and feelings of acceptance. They found further that “all minority groups and females in general were much more sensitive to issues of diversity, and had themselves experienced, or were aware of others who had had negative experiences on the campus” consistent with Brown, (2004). African-American males held a much more negative perception of the campus climate, which was in almost total contrast to White males also consistent with Brown, (2004).

Researchers in the Virginia Tech study concluded that 1) there is no single, uniformly perceived climate for diversity. Multiple climates in terms of group membership based on gender, race, sexual orientation, disability status, and major (among others) and combinations of these characteristics exist. 2) those in the majority, whether based on race, gender, sexual orientation, or disability status, tend to perceive a more positive climate and to be less sensitive to negative experiences of others. 3) Differences in perceptions based on race, particularly for African-Americans, and sexual orientation appear to be the most pervasive and of the greatest magnitude. Finally, gender differences were significant for a number of dimensions in the survey. Additionally, the interaction of gender and race, or gender and college major, was important to understanding the findings, whereas the differences based on race/ethnicity appeared to be significant across all.

African-American graduate students observed a significantly less hospitable environment than any other racial group. Racial/ethnic differences were most contrary regarding the level of racism on campus with 58 % of African-American, 26 % of other race, 14 % of white American, and 11 % of international graduate student respondents characterizing Virginia Tech as racist.

The same basic patterns of racial/ethnic differences were also evident in the way students rated the value of diversity/affirmative action and the quality of interactions with faculty and administrators. White American respondents were most likely to believe that the institution was placing too much emphasis on diversity (42 %) and that

affirmative action resulted in admission of under-qualified graduate students (58 %) while most African-American respondents disagreed.

Rankin and Reason (2005) looked at how students of color and White students perceived campus climate. Their study included 7,347 students from ten college campuses. They found that students of color were more apt to report that the climate was racist, hostile, disrespectful, and less accepting of minority groups. White students in contrast indicated that the campus climate was non-racist, friendly, and respectful of all persons. Students of color experienced harassment, defined as any offensive, hostile, or intimidating behavior that interferes with learning, at higher rates than White students. Further, students of color perceived the climate as more racist and less accepting than did White students, even though White students recognized racial harassment at similar rates as students of color. Their overall conclusion was that students of color experience college campuses quite differently than White students do and that administrators must understand that the differences exist and everyone is injured by a negative racial climate.

Since there is no uniform perception of campus climate, individual perceptions are moderated by group membership and the societal experiences that result from such membership. Matlock, in a preliminary report of the 1997 Michigan study, found that “students of color, particularly African-American students more often feel that they are not respected by white faculty members and that the university is not truly committed to diversity. The study also found that “students of color evaluate diversity goals in terms of institutional commitments and actions while white students perceive diversity in terms of social contacts with students of color.” Cress & Hart (2002) similarly reported

contrasting perceptions between the dominant population of white students and students of color.

Feagin & Sikes (1995) reported greater stress associated with ethnic and racial group status for minority students in predominately white institutions. Watson, Terrell, Wright and associates (2002), found negative race-related experiences of students of color to be a result of racial stereotyping, low expectations, and pedagogical practices that perpetuate racist ideology. They found further that students of color experience psychological, emotional, and physical stress as a result of being minorities at predominately White institutions. Similarly, Brown and Dobbins (2004) found that students of color experience stigma or concern about being stereotyped because negative stereotypes of their intellect persist.

These findings support earlier research by Guillard (1996) and Huffman (1991), which found that Native-American and African-American students reported “higher alienation, and lower sense of belonging when they reportedly encountered resentment, stereotyping, or perceptions of discrimination from campus administrators.”

Balcazar, Damacela, Portillo et al. (2003) examined experiences of differential treatment among students of color. A sample of 500 Caucasian and 495 students of color were randomly selected from a pool of 5,272 undergraduates (3,994 Caucasian and 1,278 students of color) enrolled at a private Midwestern urban university.

They found that African-American students reported being treated differently by peers and faculty more frequently than other groups followed by Asians and Hispanics. Furthermore, in academic-class settings African American students reported being treated

differently by their peers and professors more frequently than other groups did. No significant differences were found for Hispanics and Asian Americans may help support the argument that these groups may not necessarily experience discrimination but pressure to conform to existing stereotypes (Ancis et al., 2000).

Research has suggested that African-Americans tend to experience more discrimination because their distinct physical differences cause them to stand out more as a group (Eimers & Pike, (1997); Freeman, (1997); Keith & Herring (1991). This discrimination is subtle and in the form of what is described by Charles Pierce (1974; 1995) as “racial micro-aggressions”. Pierce defines micro-aggressions as "subtle, stunning, often automatic but sometimes unconscious, verbal, nonverbal, and/or visual exchanges which are 'put downs' of blacks or people of color by offenders" (Pierce, Carew, Pierce-Gonzalez, & Wills, 1978, p. 66). These offensive mechanisms used most often against black often are innocuous and that the "cumulative weight of their never-ending burden is the major ingredient in black-white interactions" (p. 66).

Understanding the pervasiveness of racial incidents inside and outside the classroom begins with acknowledging the subtle, yet stunning, insults endured by students of color on a daily basis. Micro-aggressions are cumulative in nature and can cause undue stress to students of color, while privileging or helping to maintain a sense of superiority in Whites. Any one micro-aggression may contain various layers of discrimination. The stress related to deciphering these layers and responding or not responding to each micro-aggression falls on the student of color. Indeed, Chester Pierce (1995) states, “In and of itself a micro-aggression may seem harmless, but the cumulative

burden of a lifetime of micro-aggressions can theoretically contribute to diminished mortality, augmented morbidity, and flattened confidence” (p. 281). Students of color may respond to micro-aggressions in and out of the classroom in various ways. These responses include maintaining strategic silence, separating themselves from uncomfortable situations, working hard, being motivated to prove others wrong, and engaging in confrontation.

Feagin and Sikes ((1995) found that minority students “reported being alienated and miserable; yet they believed that a degree from a highly selective institution would give them a boost in the outside White world. Therefore, they were resigned endure to the indignities of these institutions.”

CHAPTER 3

METHODOLOGY

Introduction

To fulfill the purposes of this study, data were collected from graduates of Master's degree programs at Dallas Theological Seminary between the years of 1996 and 2005. This section includes information relative to the (a) research design and method of data collection, (b) sample, (c) survey instrument, (d) procedures for analyzing the data, and (e) methods for reporting the data.

Research Design

Surveys remain one of the most important and common data collection methods in institutional research for internal and external assessment and planning (Grosset, 1995; Porter, 2004b; Larson, 2005). Alumni surveys have been particularly valuable in a variety of ways since they were first used in the 1930's (Cabrera, Weerts, & Zulick, 2005). While online surveys have proven to be more cost effective (Kaplowitz, Hadlock, & Levine, 2004; Porter, 2004a), a traditional paper and pencil survey instrument was chosen as the method of data collection for several reasons. First, our sample included D.T.S. graduates of master's degree programs over a period of ten years ($N=2,428$). The ten year period was chosen to insure that a representative number African American graduates would have the opportunity to participate. DTS database records indicate that 75 % African American graduates completed their programs during this time

(DTS database, 2005). Additionally, the graduates were dispersed throughout the United States and numerous other countries. Mail surveys are ideal for large sample sizes, or when the sample comes from a wide geographic area (StatPac., 2005). Second, because there was no interviewer, there was no possibility of interviewer bias. Third, our sample included a substantial number of older adults, who might not be familiar with the internet. Finally, the sample included large numbers of students who did not have Web access or no valid email address in the DTS database.

The main disadvantage of mail surveys is the inability to probe respondents for more detailed information. To compensate for this failing, two open-ended questions were included in the survey instrument in an attempt to unearth more detailed information.

The problem of non-response is a critical factor in the use of mail surveys (Fowler, 2002). Research suggests that survey response rates have shown a steady decline since the 1960's (Dey, 1997; Porter, 2004b, 2005; Larson, 2005). Fowler reports that some mail surveys "achieve returns from fewer than 20 % of those surveyed." On the other hand, Fisher's (1988) research found that a response rate of 35 to 60 % on two mailings can be expected when surveying alumni.

There is ample research suggesting ways to improve response rates to mailed surveys (Dillman, 1991; Cote et al., 1986; Smith and Bers, 1987, as cited in Dey, 1997). Edwards & Roberts et al. (2002) sought to identify methods to increase response rates to postal questionnaires. They found using personalized questionnaires and letters, colored ink in signatures, prepaid return envelopes, and follow up mailings all improved

response rates. They also found that questionnaires in which the participants had a stake and those originating from universities were more likely to be returned. Additionally, “if extensive and appropriate follow procedures are utilized, response rates for mail surveys are often similar to those obtained by using other survey methods” (Dillman, 2000). Without this most important procedure, response rates are likely to be less than 50 % (Heberlein and Baumgartner, 1978). In light of these findings, all of the aforementioned strategies were employed to assist in achieving a 65 % response rate for the study.

Procedures for Data Collection

Approval to conduct this study of Dallas Seminary alumni was obtained from Dallas Theological Seminary officials including the Dean of Enrollment Services and Director of Institutional Research, Dr. Eugene Pond, the Academic Dean, Dr. John Grassmick, and President of Dallas Theological Seminary, Dr. Mark Bailey. Approval was also obtained from the Institutional Review Board for the use of human subjects at the University of North Texas, prior to data collection.

Survey packets were mailed to Dallas Seminary alumni on April 10 2006. Each survey packet included two cover letters; one from the researcher (Appendix A) and one from Dr. Gene Pond, Director of Institutional Research at Dallas Seminary (Appendix B), a survey questionnaire (Appendix C), a postage paid response card (Appendix D), and a postage paid reply envelope. Participants were given the option to receive the survey results as incentive to participate in the study. A second mailing was sent on May 11, 2006 to those alumni for whom response cards had not been received. Follow up phone

calls were made from May 18, 2006 to May 28, 2006. The third and final mailing was sent on June 14, 2006. The final mailing consisted of cover letter (Appendix E), the survey questionnaire, a response card, and a postage paid envelope. Data collection ended July 7, 2006.

Sample

The sample of this study represented a convenience sample and surveyed graduates of Master's degree programs offered at Dallas Theological Seminary between 1996 and 2005.

To conduct this study, a list of all graduates of Dallas Theological Seminary between 1996 and 2005 was obtained from seminary databases. Records of deceased graduates, graduate records flagged as "send no mail" and those without viable mailing addresses were excluded from the sample. Because graduates of certificate and doctoral programs spend limited or no time at campus locations, both groups were also excluded from the sample. This yielded a total $N = 2,428$ graduates. An additional review of the databases revealed an additional 147 alumni with incorrect addresses recorded for a total $N = 2,281$ graduates.

Survey Instrument

The Cultural Attitudes and Climate Questionnaire (CACQ) developed by William Sedlacek was used to collect the data (Appendix C). "The instrument is designed to measure students' perceptions and experiences of a universities racial and ethnic climate. Using a Likert-type scale, students reported their level of agreement with 100 statements regarding the campus climate" (Ancis, Sedlacek, & Mohr, 2000).

Sedlacek's research was conducted with a random sample of then current students to determine the campus and cultural climate using several variables, including race (Helm, Sedlacek, & Prieto, 1998; Ancis, Sedlacek, & Mohr, 2000). The coefficient alpha reliability of the questionnaire was 0.81. Eleven factors were identified which accounted for 48% of the total variance. The factors included Racial Tension, Cross-Cultural Comfort, Diversity Awareness, Racial Pressures, Residence Hall Tension, Fair Treatment, Faculty Racism, Respect for Other Cultures, Lack of Support, Comfort with Own Culture, and Overall Satisfaction (Helm, et. al., 1998; Ancis et al., 2000).

For the purposes of this study, the survey instrument was minimally revised to accommodate this study's focus on graduates of Dallas Theological Seminary. The questionnaire was formatted using teleform software as an optical mark recognition survey (OMR) for machine scanning. Permission to use and modify the original survey instrument was obtained from Dr. Sedlacek before undertaking this research study.

The revised Cultural Attitudes and Climate survey questionnaire consisted of nine pages. Eighty-three Likert scale questions, six demographic questions, and two open-ended questions were presented in six sections. The sections were (1) Racial and Ethnic Climate at Dallas Seminary, (2) How Well Is Dallas Seminary Doing on Diversity?, (3) Your Overall Experience At Dallas Seminary, (4) Your General Experience At Dallas Seminary, (5) Tell Us About You, (6) Open Ended Questions.

Section 1, Racial and Ethnic Climate at Dallas Seminary, solicited information from graduates of master's degree programs about the racial and ethnic climate on campus, including understanding of racial/ethnic differences, social interactions between

racess/ethnicities, faculty fairness, classroom experiences, and comfort levels in same race interactions and between race interactions.

Section 2, How Well is Dallas Seminary Doing on Diversity?, solicited information from graduates of master's degree programs about Dallas Seminary efforts to improve understanding and respect for diversity among races/ethnicities, through programs and activities, media coverage, and curriculum development.

Section 3, Your Overall Experience at Dallas Seminary, solicited information from graduates of master's degree programs about their educational experience, their sense of belonging, the quality of academic programs, and the likelihood that they would recommend Dallas Seminary to others.

Section 4, Your General Experience at Dallas Seminary, solicited information from graduates of master's degree programs about the presence of racial conflict, racial tension, and racial separation on campus; faculty and student respect of different racial and ethnic groups, seminary commitment to the success of students of different races/ethnicities, fair treatment, exposure to history, culture or social issues of non-white racial/ethnic groups, and exposure to instruction from non-white faculty, faculty racism, and personal behavioral changes as a result of being at Dallas Seminary.

Section 5, Tell Us about You, solicited basic demographic data from graduates of master's degree programs, including race/ethnicity, gender, present age, years at Dallas Seminary, primary campus, and primary degree program.

Section 6, Open-Ended Questions asked graduates of master's degree programs to share (1) experiences of felt discrimination and (2) suggestion to improve the campus climate at Dallas Seminary with regard to racial/ethnic diversity.

Participants were asked to complete and return the questionnaire by the designated deadline. Institutional Review Board (IRB) guidelines for the protection of human subjects were adhered to strictly. As such, participants were informed that their participation was completely voluntary and were guaranteed that their responses were both anonymous and confidential. All completed survey questionnaires were collected by the researcher. All data were input directly into SPSS as they were scanned and verified by data entry personnel in the Computer and Information Technology Center at the University of North Texas. The resulting data were used for analysis.

The initial mailing was sent to 2,281 D.T.S. alumni. Of those, 49 were returned as undeliverable, and 9 were returned incomplete by alumni unwilling to participate. The final sample was $N=2,223$ graduates. 826 usable survey questionnaires were returned resulting in a response rate of 37.2 %. This result was consistent with Fisher's (1988) research which found that a response rate of 35 to 60 % on two mailings could be expected when surveying alumni.

Data Analysis

Chi-square (χ^2) goodness-of-fit tests and chi-square tests with specified frequencies were performed on the data using Statistical Package for the Social Sciences (SPSS), version 12. Chi-square goodness-of-fit tests were performed to determine whether the observed distributions of graduate responses were consistent with expected

distributions consistent with the null hypothesis of no difference in the responses of graduates to each survey questionnaire item (Isaac & Michael, 1997). Descriptive analysis including cross-tabulations was also performed to determine graduate responses directly related to the eleven factors identified previously.

The chi-square (χ^2) statistic, a robust non-parametric test, is the most frequently used statistical tool for conducting inferential tests of frequencies, percentages, and proportions (Fink, 1995; Huck, 2004). Chi square is a simple yet powerful statistic that lends itself well to categorical data gained through questionnaires or interviews (Yount, 2006). The hypothesis tested with chi-square is whether or not two different samples are different enough in some characteristic or aspect of their behavior that we can generalize from the samples that the populations from which the samples are drawn are also different in the behavior or characteristic. The fit is good when the observed distributions are within random fluctuation of the expected distributions and the computed chi-square value is relatively small or less than the critical value for the appropriate degrees of freedom (Hinkle, Wiersma, & Jurs, 2003).

Chi-square tests actual results against the null hypothesis and assesses whether the actual results are different enough to overcome a certain probability that they are due to sampling error.

Chi-square allows you to make decisions about whether there is a relationship between two or more variables; if the null hypothesis is rejected, we conclude that there is a statistically significant relationship between the variables. A statistically significant chi square value denotes the degree of confidence you may hold that relationship between

variables described in your results is systematic in the larger population and not attributable to random error.

The data were presented in section order of the survey questionnaire through table, lists, and figures. All tests of significance performed at the .05 alpha level. Non-identified, un-edited responses to open-ended questions were presented in (Appendix F).

Reporting the Data

The data collected in this study were reported to (1) the doctoral committee of the principal investigator, (2) the administration of Dallas Theological Seminary, and (3) participants who requested a report of the findings upon completion of the study.

CHAPTER 4

PRESENTATION OF FINDINGS

Introduction

The primary purpose of this study was to determine how graduates of master's degree programs perceived the ethnic and cultural climate at Dallas Theological Seminary during their enrollment there. A survey questionnaire was mailed to 2,223 graduates of master's degree programs to determine their perceptions; 826 responses were returned for a 37.2 % response rate; 49 (0.02%) were undeliverable and 9 (0.04%) were returned by graduates unwilling to participate in the study.

The data from these responses were analyzed to answer the following five research questions:

6. What were the overall perceptions of the racial/ethnic climate at Dallas Seminary among graduates while studying at the seminary?
7. What were the perceptions of the racial/ethnic climate at Dallas Seminary among African American, Asian/ Pacific Islander, White/ Caucasian, Hispanic/ Latina, Native American and international student graduates while studying at the seminary?
8. What were the perceptions of the racial/ethnic climate at Dallas Seminary among male and female graduates while studying at the seminary?

9. What were the perceptions of graduates regarding the presence of racial/ethnic discrimination at Dallas Seminary while studying at the seminary?
10. What suggestions do alumni have for promoting, enhancing, and maintaining a positive racial/ethnic climate at Dallas Theological Seminary?

Findings, presented in six sections, include quantitative analysis conducted on responses to Questionnaire Items 1 through 83, qualitative analysis derived from open-ended Questionnaire Items, 84 and 85, and demographic data obtained from Questionnaire Items, 86 through 91.

Section 1, Racial and Ethnic Climate at Dallas Seminary, presents findings regarding the racial and ethnic climate on campus, including understanding of racial/ethnic differences, social interactions between races/ethnicities, faculty fairness, classroom experiences, and comfort levels in same race interactions and between race interactions.

Section 2, How Well is Dallas Seminary Doing on Diversity?, presents findings regarding Dallas Seminary efforts to improve understanding and respect for diversity among races/ethnicities, through programs and activities, media coverage, and curriculum development.

Section 3, Your Overall Experience at Dallas Seminary, presents findings regarding the educational experience, the sense of belonging, the quality of academic programs, and the likelihood that respondents would recommend Dallas Seminary to others.

Section 4, Your General Experience at Dallas Seminary, presents findings regarding the presence of racial conflict, racial tension, and racial separation on campus; faculty and student respect of different racial and ethnic groups, seminary commitment to the success of students of different races/ethnicities, fair treatment, exposure to history, culture or social issues of non-white racial/ethnic groups, and exposure to instruction from non-white faculty, faculty racism, and personal behavioral changes as a result of being at Dallas Seminary.

Section 5, Tell Us about You, presents basic demographic data, including race/ethnicity, gender, present age, years at Dallas Seminary, primary campus, and primary degree program.

Section 6, Open-Ended Questions, presents findings regarding experiences of felt discrimination and suggestions to improve the campus climate at Dallas Seminary with regard to racial/ethnic diversity.

Section1: Racial and Ethnic Climate at Dallas Theological Seminary

Table 1

Graduate Responses to Questionnaire Item 1: "My experiences at DTS led me to become more understanding of racial/ethnic differences."

Response	Observed	Expected
Strongly Disagree	18	137
Disagree	87	137
Neutral	181	137
Agree	339	137
Strongly Agree	184	137
N/A	11	137
Total	820	822

$\chi^2 = 566.96^*$; $df = 5$; expected n rounded.

Eight-hundred-twenty graduates responded to Questionnaire Item 1; three hundred thirty-nine graduates agreed and 184 strongly agreed that their experience at DTS led them to become more understanding of racial/ethnic differences. One hundred eighty-one were neutral, 87 disagreed, and 18 strongly disagreed. Eleven graduates indicated the statement was not applicable to them.

The chi-square value of 566.96 is statistically significant. The observed distribution of responses in Table 1 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 2

Graduate Responses to Questionnaire Item 1 by Gender: "My experiences at DTS led me to become more understanding of racial/ethnic differences."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	10	97	8	35
Disagree	56	97	29	35
Neutral	123	97	49	35
Agree	257	97	74	35
Strongly Agree	129	97	46	35
N/A	8	97	3	35
Total	583	582	211	210

$\chi^2 = 8.80^*$; $df = 5$; expected n rounded.

Five hundred eighty-three male and two hundred eleven female graduates responded to Questionnaire Item 1; of the male graduates who responded, 257 agreed and 129 strongly agreed that their experience at DTS led them to become more understanding of racial/ethnic differences. One hundred twenty-three were neutral, 56 disagreed, and 10 strongly disagreed. Of the females who responded, 74 agreed and forty-six strongly agreed. Forty-nine were neutral, 29 disagreed, and 8 strongly disagreed. Eight male and 3 female graduates indicated the statement was not applicable to them.

The chi-square value of 8.80 is *not* statistically significant. The observed distribution of responses in Table 2 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 3

Graduate Responses to Questionnaire Item 1 by Ethnicity: "My experiences at DTS led me to become more understanding of racial/ethnic differences."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	3	10	2	10	9	101	1	3	0	1	2	4
Disagree	17	10	9	10	56	101	1	3	1	1	0	4
Neutral	7	10	17	10	133	101	8	3	1	1	5	4
Agree	23	10	16	10	265	101	6	3	1	1	10	4
Strongly Agree	8	10	11	10	140	101	5	3	0	1	5	4
N/A	3	10	3	10	5	101	0	3	0	1	0	4
Total	61	60	58	60	608	606	21	18	3	6	22	24

$\chi^2=62.96^*$; $df=30$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred eight White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 1.

Of the African American graduates who responded, strongly agreed, 23 agreed, 7 were neutral, 17 disagreed, and 3 strongly disagreed; of the Asian/Pacific Islander graduates who responded, 11 strongly agreed, 16 agreed, 17 were neutral, 9 disagreed, and 2 strongly disagreed; of the White/ Caucasian graduates who responded, 140 strongly agreed, 265 agreed, 133 were neutral, 56 disagreed, and 9 strongly disagreed; of the Hispanic/Latina graduates who responded, 5 strongly agreed, 6 agreed, 8 were neutral, 1 disagreed, and 1 strongly disagreed; of the Native American graduates who responded, 1 agreed, 1 was neutral, and 1 disagreed; of the international student graduates who responded, 5 strongly agreed, 10 agreed, 5 were neutral, and 2 strongly

disagreed. Eleven, of all the ethnicities responding, indicated the question was not applicable to them.

The chi-square value of 62.96 is statistically significant. The observed distribution of responses in Table 3 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 4

Graduate Responses to Questionnaire Item 2: "At DTS, getting to know people with racial/ethnic backgrounds different from my own was easy."

Response	Observed	Expected
Strongly Disagree	10	137
Disagree	89	137
Neutral	115	137
Agree	371	137
Strongly Agree	232	137
N/A	5	137
Total	822	822

$\chi^2 = 730.81$ *; $df = 5$.

Eight hundred twenty-two graduates responded to Questionnaire Item 2; three hundred seventy-one graduates agreed and 232 strongly agreed that getting to know people of racial/ethnic background different from their own was easy. One hundred fifteen were neutral, 89 disagreed, and 10 strongly disagreed. Five graduates indicated the statement was not applicable to them.

The chi-square value of 730.81 is statistically significant. The observed distribution of responses in Table 4 departs significantly from the distribution of

responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 5

Graduate Responses to Questionnaire Item 2 by Gender: "At DTS, getting to know people with racial/ethnic backgrounds different from my own was easy."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	4	97	5	35
Disagree	59	97	28	35
Neutral	85	97	29	35
Agree	263	97	95	35
Strongly Agree	168	97	53	35
N/A	4	97	1	35
Total	583	582	211	210

$\chi^2 = 6.22^*$; $df = 5$; expected n rounded.

Five hundred eighty-three male and two hundred eleven female graduates responded to Questionnaire Item 2; of the male graduates who responded, 263 agreed and 168 strongly agreed that at DTS, getting to know people with racial/ethnic backgrounds different than their own was easy. Eighty-five were neutral, 59 disagreed, and 4 strongly disagreed. Of the females who responded, 95 agreed and 53 strongly agreed. Twenty-nine were neutral, 28 disagreed, and 5 strongly disagreed. Four male graduates and one female graduate indicated the statement was not applicable to them.

The chi-square value of 6.22 is *not* statistically significant. The observed distribution of responses in Table 5 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 6

Graduate Responses to Questionnaire Item 2 by Ethnicity: "At DTS, getting to know people with racial/ethnic backgrounds different from my own was easy."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	2	10	3	10	3	102	0	3	0	1	1	4
Disagree	7	10	7	10	65	102	1	3	1	1	4	4
Neutral	15	10	5	10	84	102	1	3	0	1	5	4
Agree	26	10	20	10	283	102	12	3	1	1	10	4
Strongly Agree	11	10	21	10	172	102	7	3	1	1	2	4
N/A	0	10	2	10	3	102	0	3	0	1	0	4
Total	61	60	58	60	610	612	21	18	3	100	22	24

$\chi^2 = 47.87^*$; $df = 30$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred ten White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 2.

Of the African American graduates who responded, 11 strongly agreed, 26 agreed, 15 were neutral, 7 disagreed, and 2 strongly disagreed; of the Asian/ Pacific Islander graduates who responded, 21 strongly agreed, 20 agreed, 5 were neutral, 7 disagreed, and 3 strongly disagreed; of the White/ Caucasian graduates who responded, 172 strongly agreed, 283 agreed, 84 were neutral, 65 disagreed, and 3 strongly disagreed; of the Hispanic/ Latina graduates who responded, 7 strongly agreed, 12 agreed, 1 were neutral, and 1 disagreed; of the Native American graduates who responded, 1 strongly agreed, 1 agreed and 1 disagreed. Of the international student graduates who responded, 2 strongly agreed, 10 agreed, 5 were neutral, 4 disagreed, and 1 strongly disagreed. Of all the ethnicities responding, 5 indicated the question was not applicable to them.

The chi-square value of 47.87 is statistically significant. The observed distribution of responses in Table 6 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 7

Graduate Responses to Questionnaire Item 3: "My social interactions at DTS were largely confined to students of my race/ethnicity."

Response	Observed	Expected
Strongly Disagree	107	137
Disagree	315	137
Neutral	93	137
Agree	244	137
Strongly Agree	56	137
N/A	6	137
Total	821	822

$\chi^2 = 509.31^*$; $df = 5$; expected n rounded.

Eight hundred twenty-one graduates responded to Questionnaire Item 3; three hundred fifteen disagreed and 107 strongly disagreed that their social interactions were largely confined to students of their own race/ethnicity. Two hundred forty-four agreed that their social interactions were largely confined to students of their own race/ethnicity, 56 strongly agreed, and 93 were neutral. Six graduates indicated the statement was not applicable to them.

The chi-square value of 509.31 is statistically significant. The observed distribution of responses in Table 7 departs significantly from the distribution of

responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 8

Graduate Responses to Questionnaire Item 3 by Gender: "My social interactions at DTS were largely confined to students of my race/ethnicity."

Response	Male		Female	
	Observed N	Expected N	Observed N	Expected N
Strongly Disagree	68	97	29	35
Disagree	219	97	87	35
Neutral	70	97	20	35
Agree	182	97	57	35
Strongly Agree	40	97	15	35
N/A	4	97	2	35
Total	583	582	210	210

$\chi^2 = 3.03^*$; $df = 5$; expected n rounded.

Five hundred eighty-three male and two hundred ten female graduates responded to Questionnaire Item 3; of the male graduates who responded, 219 disagreed and sixty-eight strongly disagreed that their social interactions at DTS were largely confined to students of their race/ethnicity. Seventy were neutral, 182 agreed, and 40 strongly agreed. Of the females who responded, 87 disagreed and 29 strongly disagreed. Twenty were neutral, 57 agreed, and 15 strongly agreed. Four male and three female graduates indicated the statement was not applicable to them.

The chi-square value of 3.03 is *not* statistically significant. The observed distribution of responses in Table 8 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 9

Graduate Responses to Questionnaire Item 3 by Ethnicity: "My social interactions at DTS were largely confined to students of my race/ethnicity."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	10	10	14	10	62	102	5	3	1		3	4
Disagree	19	10	25	10	227	102	13	3	0	1	9	4
Neutral	7	10	4	10	76	102	2	3	0	1	2	4
Agree	14	10	14	10	198	102	1	3	1	1	7	4
Strongly Agree	11	10	0	10	43	102	0	3	1	1	0	4
N/A	0	10	1	10	4	102	0	3	0	1	1	4
Total	61	60	58	60	610	612	21	18	3	6	22	24

$\chi^2 = 62.44^*$; $df = 30$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred ten White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 3.

Of the African American graduates who responded, 11 strongly agreed, 14 agreed, 7 were neutral, 19 disagreed, and 10 strongly disagreed; of the Asian graduates who responded 14 agreed, 4 were neutral, 25 disagreed, and 14 strongly disagreed; of the White/ Caucasian graduates who responded, 43 strongly agreed, 198 agreed, 76 were neutral, 227 disagreed, and 62 strongly disagreed; of the Hispanic/ Latina graduates who responded, 1 agreed, 2 were neutral, 13 disagreed, and 5 strongly disagreed; of the Native American graduates who responded, 1 strongly agreed, 1 agreed, and 1 strongly disagreed; of the international student graduates who responded, 7 agreed, 2 were neutral, 9 disagreed, and 3 strongly disagreed. Of all the ethnicities responding, 6 indicated the question was not applicable to them.

The chi-square value of 62.44 is statistically significant. The observed distribution of responses in Table 9 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 10

Graduate Responses to Questionnaire Item 4: "At DTS, I felt there were expectations about my academic performance because of my race/ethnicity."

Response	Observed	Expected
Strongly Disagree	413	137
Disagree	264	137
Neutral	76	137
Agree	37	137
Strongly Agree	17	137
N/A	14	137
Total	821	822

$\chi^2 = 990.65^*$; $df = 5$; expected n rounded.

Eight hundred twenty-one graduates responded to Questionnaire Item 4; four hundred thirteen strongly disagreed and 264 disagreed that they felt there were expectations about their academic performance because of their race/ethnicity. Seventy-six were neutral, 37 agreed, and 17 strongly agreed. Fourteen graduates indicated the statement was not applicable to them.

The chi-square value of 990.65 is statistically significant. The observed distribution of responses in Table 10 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 11

Graduate Responses to Questionnaire Item 4 by Gender: "At DTS, I felt there were expectations about my academic performance because of my race/ethnicity."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	309	97	87	35
Disagree	180	97	78	35
Neutral	50	97	22	35
Agree	19	97	17	35
Strongly Agree	13	97	4	35
N/A	11	97	3	35
Total	582	582	211	210

$\chi^2 = 14.78^*$; $df = 5$; expected n rounded.

Five hundred eighty-two male and two hundred eleven female graduates responded to Questionnaire Item 4; of the male graduates who responded, 309 strongly disagreed and 180 disagreed that they felt there were expectations about their academic performance because of their race/ethnicity. Fifty were neutral, 19 agreed, and 13 strongly agreed. Of the females who responded, 87 strongly disagreed and 78 disagreed. Twenty-two were neutral, 17 agreed, and 4 strongly agreed. Eleven male and three female graduates indicated the statement was not applicable to them.

The chi-square value of 14.78 is statistically significant. The observed distribution of responses in Table 11 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 12

Graduate Responses to Questionnaire Item 4 by Ethnicity: "At DTS, I felt there were expectations about my academic performance because of my race/ethnicity."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	7	10	19	10	350	101	9	3	2	1	5	4
Disagree	27	10	21	10	184	101	9	3	1	1	9	4
Neutral	9	10	10	10	42	101	1	3	0	1	5	4
Agree	9	10	6	10	15	101	2	3	0	1	2	4
Strongly Agree	9	10	2	10	5	101	0	3	0	1	1	4
N/A	0	10	0	10	13	101	0	3	0	1	0	4
Total	61	60	58	60	609	606	21	18	3	6	22	24

$\chi^2=142.24$; $df=30$.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred nine White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 4.

Of the African American graduates who responded, 9 strongly agreed, 9 agreed, 9 were neutral, 27 disagreed, and 7 strongly disagreed; of the Asian graduates who responded, 2 strongly agreed, 6 agreed, 10 were neutral, 21 disagreed, and 19 strongly disagreed; of the White/ Caucasian graduates who responded, 5 strongly agreed, 15 agreed, 42 were neutral, 184 disagreed, and 350 strongly disagreed; of the Hispanic/ Latina graduates who responded, 2 agreed, 1 was neutral, 9 disagreed, and 9 strongly disagreed; of the Native American graduates who responded, 1 disagreed, and 2 strongly disagreed; of the international student graduates who responded, 1 strongly agreed, 2 agreed, 5 were neutral, 9 disagreed, and 5 strongly disagreed. Of all the ethnicities responding, 14 indicated the question was not applicable to them.

The chi-square value of 142.24 is statistically significant. The observed distribution of responses in Table 12 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 13

Graduate Responses to Questionnaire Item 5: "I felt pressured to participate in ethnic activities at DTS."

Response	Observed	Expected
Strongly Disagree	351	137
Disagree	348	137
Neutral	57	137
Agree	35	137
Strongly Agree	10	137
N/A	18	137
Total	819	822

$\chi^2 = 1006.66^*$; $df = 5$; expected n rounded.

Eight hundred nineteen graduates responded to Questionnaire Item 5; three hundred fifty-one strongly disagreed and 348 disagreed with feeling pressure to participate in ethnic activities at DTS. Fifty-seven were neutral, 35 agreed, and 10 strongly agreed. Eighteen graduates indicated the statement was not applicable to them.

The chi-square value of 1006.66 is statistically significant. The observed distribution of responses in Table 13 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 14

Graduate Responses to Questionnaire Item 5 by Gender: "I felt pressured to participate in ethnic activities at DTS."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	262	97	75	35
Disagree	232	97	104	35
Neutral	40	97	15	35
Agree	23	97	12	35
Strongly Agree	8	97	2	35
N/A	15	97	3	35
Total	580	582	211	210

$\chi^2 = 8.70^*$; $df = 5$; expected n rounded.

Five hundred eighty male and two hundred eleven female graduates responded to Questionnaire Item 5; of the male graduates who responded, 262 strongly disagreed and 232 disagreed that they felt pressured to participate in ethnic activities at DTS. Forty were neutral, 23 agreed, and 8 strongly agreed. Of the females who responded, 104 disagreed and 75 strongly disagreed. Fifteen were neutral, 12 disagreed, and 2 strongly disagreed. Fifteen male and three female graduates indicated the statement was not applicable to them.

The chi-square value of 8.70 is *not* statistically significant. The observed distribution of responses in Table 14 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 15

Graduate Responses to Questionnaire Item 5 by Ethnicity: "I felt pressured to participate in ethnic activities at DTS."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	10	10	15	10	290	101	8	3	2	1	8	4
Disagree	33	10	28	10	244	101	8	3	1	1	11	4
Neutral	7	10	5	10	37	101	2	3	0	1	1	4
Agree	9	10	5	10	19	101	1	3	0	1	0	4
Strongly Agree	2	10	3	10	3	101	2	3	0	1	0	4
N/A	0	10	2	10	14	101	0	3	0	1	2	4
Total	61	60	58	60	607	606	21	18	3	6	22	24

$\chi^2=77.17^*$; $df=30$.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred seven White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 5.

Of the African American graduates who responded, 2 strongly agreed, 9 agreed, 7 were neutral, 33 disagreed, and 10 strongly disagreed; of the Asian/ Pacific Islanders graduates who responded, 3 strongly agreed, 5 agreed, 5 were neutral, 28 disagreed, and 15 strongly disagreed; of the White/ Caucasian graduates who responded, 3 strongly agreed, 19 agreed, 37 were neutral, 244 disagreed, and 290 strongly disagreed; of the Hispanic/ Latina graduates who responded, 2 strongly agreed, 1 agreed, 2 were neutral, 8 disagreed, and 8 strongly disagreed; of the Native American graduates who responded, 1 disagreed, and 2 strongly disagreed; of the international student graduates who responded, 1 was neutral, 11 disagreed, and 8 strongly disagreed. Of all the ethnicities responding, 18 indicated the question was not applicable to them.

The chi-square value of 77.17 is statistically significant. The observed distribution of responses in Table 15 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 16

Graduate Responses to Questionnaire Item 6: "At DTS, I felt the need to minimize various characteristics of my racial/ethnic culture (e.g. language, dress) to be able to fit in."

Response	Observed	Expected
Strongly Disagree	384	136
Disagree	299	136
Neutral	50	136
Agree	40	136
Strongly Agree	19	136
N/A	26	136
Total	818	816

$\chi^2 = 957.01^*$; $df = 5$; expected n rounded.

Eight hundred eighteen graduates responded to Questionnaire Item 6; three hundred eighty-four strongly disagreed and 299 disagreed that they felt the need to minimize various characteristics of their racial/ethnic culture to be able to fit in. Fifty were neutral, 40 agreed, and 19 strongly agreed. Twenty-six graduates indicated the statement was not applicable to them.

The chi-square value of 957.01 is statistically significant. The observed distribution of responses in Table 16 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 17

Graduate Responses to Questionnaire Item 6 by Gender: "At DTS, I felt the need to minimize various characteristics of my racial/ethnic culture (e.g. language, dress) to be able to fit in."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	293	97	77	35
Disagree	196	97	93	35
Neutral	40	97	9	35
Agree	24	97	14	35
Strongly Agree	12	97	7	35
N/A	15	97	10	35
Total	580	582	210	210

$\chi^2 = 18.03^*$; $df = 5$; expected n rounded.

Five hundred eighty male and two hundred ten female graduates responded to Questionnaire Item 6; of the male graduates who responded, 293 strongly disagreed and 196 disagreed that they felt the need to minimize various characteristics of their race/ethnic culture to be able to fit in at DTS. Forty were neutral, 24 agreed, and 12 strongly agreed. Of the females who responded, 93 disagreed and 77 strongly disagreed. Nine were neutral, 14 disagreed, and 7 strongly disagreed. Fifteen male and ten female graduates indicated the statement was not applicable to them.

The chi-square value of 18.03 is statistically significant. The observed distribution of responses in Table 17 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 18

Graduate Responses to Questionnaire Item 6 by Ethnicity: "At DTS, I felt the need to minimize various characteristics of my racial/ethnic culture (e.g. language, dress) to be able to fit in."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	8	10	16	10	330	101	4	3	2	1	6	4
Disagree	24	10	29	10	208	101	11	3	0	1	9	4
Neutral	10	10	2	10	28	101	3	3	1	1	2	4
Agree	11	10	8	10	13	101	2	3	0	1	2	4
Strongly Agree	8	10	1	10	4	101	1	3	0	1	3	4
N/A	0	10	1	10	24	101	0	3	0	1	0	4
Total	61	60	57	60	607	606	21	18	3	6	22	24

$\chi^2=164.55^*$; $df=30$.

Sixty-one African American, fifty-seven Asian/ Pacific Islanders, six hundred seven White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 6.

Of the African American graduates who responded, 8 strongly agreed, 11 agreed, 10 were neutral, 24 disagreed, and 8 strongly disagreed; of the Asian/ Pacific Islander graduates who responded, 1 strongly agreed, 8 agreed, 2 were neutral, 29 disagreed, and 16 strongly disagreed; of the White/ Caucasian graduates who responded, 4 strongly agreed, 13 agreed, 28 were neutral, 208 disagreed, and 330 strongly disagreed; of the Hispanic/ Latina graduates who responded, 1 strongly agreed, 2 agreed, 3 were neutral, 11 disagreed, and 4 strongly disagreed; of the Native American graduates who responded, 1 were neutral and 2 strongly disagreed; of the international student graduates who responded, 3 strongly agreed, 2 agreed, 2 were neutral, 9 disagreed, and 6 strongly

disagreed. Of all the ethnicities responding, 26 indicated the question was not applicable to them.

The chi-square value of 164.55 is statistically significant. The observed distribution of responses in Table 18 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 19

Graduate Responses to Questionnaire Item 7: "My experiences at DTS strengthened my own sense of ethnic identity."

Response	Observed	Expected
Strongly Disagree	88	137
Disagree	201	137
Neutral	351	137
Agree	116	137
Strongly Agree	34	137
N/A	30	137
Total	820	822

$\chi^2 = 547.25^*$; $df = 5$; expected n rounded.

Eight hundred twenty graduates responded to Questionnaire Item 7; three hundred fifty-one reported being neutral about whether their experiences at DTS strengthened their sense of ethnic identity. Two hundred one disagreed and 88 strongly disagreed. One hundred sixteen agreed and 34 strongly agreed that their sense of ethnic identity had been strengthened by their experiences at DTS. Thirty graduates indicated the statement as not applicable to them.

The chi-square value of 547.25 is statistically significant. The observed distribution of responses in Table 19 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 20

Graduate Responses to Questionnaire Item 7 by Gender: "My experiences at DTS strengthened my own sense of ethnic identity."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	57	97	29	35
Disagree	139	97	56	35
Neutral	267	97	71	35
Agree	77	97	36	35
Strongly Agree	22	97	9	35
N/A	19	97	10	35
Total	581	582	211	210

$\chi^2 = 10.70^*$; $df = 5$; expected n rounded.

Five hundred eighty-one male and two hundred eleven female graduates responded to Questionnaire Item 7; of the male graduates who responded, 139 disagreed and 57 strongly disagreed that their experiences at DTS strengthened their sense of ethnic identity. Two hundred sixty-seven were neutral, 77 agreed, and 22 strongly agreed. Of the females who responded, 56 disagreed and 29 strongly disagreed. Seventy-one were neutral, 36 disagreed, and 9 strongly disagreed. Nineteen male and ten female graduates indicated the statement was not applicable to them.

The chi-square value of 10.70 is *not* statistically significant. The observed distribution of responses in Table 20 is what is expected under the conditions of the null

hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 21

Graduate Responses to Questionnaire Item 7 by Ethnicity: "My experiences at DTS strengthened my own sense of ethnic identity."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	9	10	6	10	67	101	1	3	1	1	1	4
Disagree	20	10	8	10	148	101	7	3	1	1	3	4
Neutral	10	10	31	10	276	101	8	3	1	1	9	4
Agree	13	10	9	10	71	101	5	3	0	1	9	4
Strongly Agree	9	10	3	10	17	101	0	3	0	1	0	4
N/A	0	10	1	10	29	101	0	3	0	1	0	4
Total	61	60	58	60	608	606	21	18	3	6	22	24

$\chi^2 = 76.72^*$; $df = 30$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred eight White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 7.

Of the African American graduates who responded, 9 strongly agreed, 13 agreed, 10 were neutral, 20 disagreed, and 9 strongly disagreed; of the Asian/ Pacific Islander graduates who responded, 3 strongly agreed, 9 agreed, 31 were neutral, 8 disagreed, and 6 strongly disagreed; of the White/ Caucasian graduates who responded, 17 strongly agreed, 71 agreed, 276 were neutral, 148 disagreed, and 67 strongly disagreed; of the Hispanic/ Latina graduates who responded, 5 agreed, 8 were neutral, 7 disagreed, and 1 strongly disagreed; of the Native American graduates who responded, 1 was neutral, 1 disagreed, and 1 strongly disagreed; of the international student graduates who

responded, 9 agreed, 9 were neutral, 3 disagreed, and 1 strongly disagreed. Of all the ethnicities responding, 30 indicated the question was not applicable to them.

The chi-square value of 76.72 is statistically significant. The observed distribution of responses in Table 21 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 22

Graduate Responses to Questionnaire Item 8: "How many of the faculty whose courses you took were approachable outside the classroom?"

Response	Observed	Expected
Few	45	164
Some	141	164
Most	440	164
All	191	164
N/A	1	164
Total	818	820

$\chi^2 = 722.26^*$; $df = 4$; expected n rounded.

Eight hundred eighteen graduates responded to Questionnaire Item 8; four hundred forty indicated that most of the faculty from whom they took courses were approachable outside the classroom. One hundred ninety-one indicated that all faculty were approachable, 141 indicated some faculty were approachable, and 45 indicated that few faculty were approachable outside the classroom. One graduate indicated the question was not applicable to them.

The chi-square value of 722.26 is statistically significant. The observed distribution of responses in Table 22 departs significantly from the distribution of

responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 23

Graduate Responses to Questionnaire Item 8 by Gender: "How many of the faculty whose courses you took were approachable outside the classroom?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Few	35	116	8	42
Some	97	116	39	42
Most	313	116	114	42
All	136	116	48	42
N/A	0	116	1	42
Total	581	580	210	210

$\chi^2 = 4.49^*$; $df = 4$; expected n rounded.

Five hundred eighty-one male and two hundred ten female graduates responded to Questionnaire Item 8. Of the male graduates who responded when asked how many of the faculty whose courses they took were approachable outside the classroom; 136 indicated all, 313 indicated most, 97 indicated some, and 35 indicated few. Of the females who responded, 48 indicated all, 114 indicated most, 39 some, and 8 few. One female graduate indicated the statement was not applicable to her.

The chi-square value of 4.49 is *not* statistically significant. The observed distribution of responses in Table 23 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 24

Graduate Responses to Questionnaire Item 8 by Ethnicity: "How many of the faculty whose courses you took were approachable outside the classroom?"

Response	AA		AP		WC		HL		NA		I	
		O	E	O	E	O	E	O	E	O	E	O
Few	6	12	8	12	23	122	1	4	1	1	3	4
Some	21	12	6	12	96	122	6	4	1	1	3	4
Most	24	12	30	12	342	122	9	4	0	1	11	4
All	10	12	14	12	146	122	4	4	1	1	5	4
N/A	0	12	0	12	1	122	0	4	0	1	0	4
Total	61	60	58	60	608	610	20	20	3	5	22	20

$\chi^2 = 42.68^*$; $df = 24$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred eight White/ Caucasian, twenty Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 8.

Of those who responded, 6 African American graduates indicated few, 21 some, 24 most, and 10 all; Eight Asian/ Pacific Islander graduates indicated few, 6 some, 30 most, and 14 all; Twenty-three White/ Caucasian graduates indicated few, 96 some, 342 most, and 146 all; One Hispanic/ Latina graduate indicated few, 6 some, 9 most, and 4 all; One Native American graduate indicated few, 1 some, and 1 all; Three international student graduates indicated few, 3 some, 11 most, and 5 all. Of all the ethnicities responding, one indicated the question was not applicable to them.

The chi-square value of 42.68 is statistically significant. The observed distribution of responses in Table 24 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 25

Graduate Responses to Questionnaire Item 9: "How many of the faculty whose courses you took were fair to all students regardless of their racial or ethnic backgrounds?"

Response	Observed	Expected
Few	4	164
Some	34	164
Most	226	164
All	527	164
N/A	25	164
Total	816	820

$\chi^2 = 1209.74^*$; $df = 4$; expected n rounded.

Eighty hundred sixteen graduates responded to Questionnaire Item 9; five hundred twenty-seven indicated that all faculty from whom they took courses were fair to all students regardless of their racial or ethnic background. Two hundred twenty-six indicated that most faculty were fair and 34 indicated that some faculty were fair. Four graduates indicated that few faculty were fair to all students regardless of their racial or ethnic background. Twenty-five graduates indicated the question was not applicable to them.

The chi-square value of 1209.74 is statistically significant. The observed distribution of responses in Table 25 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 26

Graduate Responses to Questionnaire Item 9 by Gender: "How many of the faculty whose courses you took were fair to all students regardless of their racial or ethnic backgrounds?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Few	1	116	3	42
Some	22	116	9	42
Most	145	116	76	42
All	395	116	113	42
N/A	17	116	7	42
Total	580	580	208	210

$\chi^2 = 16.84^*$; $df = 4$; expected n rounded.

Five hundred eighty male and two hundred eight female graduates responded to Questionnaire Item 9. Of the male graduates who responded when asked how many of the faculty whose courses they took were fair to all students regardless of their racial or ethnic backgrounds?; three hundred ninety-five indicated all, 145 indicated most, 22 indicated some, and 1 indicated few. Of the females who responded, 113 indicated all, 76 indicated most, 9 some, and 3 few. Seventeen male and seven female graduates indicated the statement was not applicable to them.

The chi-square value of 16.84 is statistically significant. The observed distribution of responses in Table 26 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 27

Graduate Responses to Questionnaire Item 9 by Ethnicity: "How many of the faculty whose courses you took were fair to all students regardless of their racial or ethnic backgrounds?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Few	0	12	1	11	1	121	1	4	0	1	1	4
Some	8	12	4	11	16	121	0	4	0	1	2	4
Most	36	12	20	11	146	121	4	4	1	1	12	4
All	15	12	30	11	426	121	14	4	2	1	7	4
N/A	2	12	2	11	17	121	1	4	0	1	0	4
Total	61	60	57	55	606	605	20	20	3	5	22	20

$\chi^2=105.54^*$; $df=24$; expected n rounded.

Sixty-one African American, fifty-seven Asian/ Pacific Islanders, six hundred six White/ Caucasian, twenty Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 9, regarding faculty fairness to all students regardless of race/ethnicity.

Of those who responded, eight African American graduates indicated some, 36 most, and 15 all; one Asian/ Pacific Islander graduate indicated few, 4 some, 20 most, and 30 all; one White/ Caucasian graduate indicated few, 16 some, 146 most, and 426 all; one Hispanic/ Latina graduate indicated few, 4 most, and 14 all; one Native American graduate indicated most and 2 all; one international student graduate indicated few, 2 some, 12 most, and 7 all. Of all the ethnicities responding, 24 indicated the question was not applicable to them.

The chi-square value of 105.54 is statistically significant. The observed distribution of responses in Table 27 departs significantly from the distribution of

responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 28

Graduate Responses to Questionnaire Item 10: "While at DTS, it seemed that students of different racial/ethnic backgrounds participated equally in classroom discussion and learning."

Response	Observed	Expected
Strongly Disagree	14	136
Disagree	94	136
Neutral	54	136
Agree	477	136
Strongly Agree	177	136
N/A	2	136
Total	818	816

$\chi^2 = 1168.38^*$; $df = 5$; expected n rounded.

Eight hundred eighteen graduates responded to Questionnaire Item 10; four hundred seventy-seven agreed and 177 strongly agreed that students of different racial/ethnic backgrounds participated equally in classroom discussion and learning. Ninety-four graduates disagreed and 14 strongly disagreed. Fifty-four graduates were neutral and 2 indicated the statement was not applicable to them.

The chi-square value of 1168.38 is statistically significant. The observed distribution of responses in Table 28 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 29

Graduate Responses to Questionnaire Item 10 by Gender: "While at DTS, it seemed that students of different racial/ethnic backgrounds participated equally in classroom discussion and learning."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	11	96	3	35
Disagree	58	96	32	35
Neutral	39	96	13	35
Agree	345	96	120	35
Strongly Agree	124	96	43	35
N/A	2	96	0	35
Total	579	576	211	210

$\chi^2 = 4.87^*$; $df = 5$; expected n rounded.

Five hundred seventy-nine male and two hundred eleven female graduates responded to Questionnaire Item 10; of the male graduates who responded, 345 agreed and 124 strongly agreed that it seemed students of different racial/ethnic backgrounds participated equally in classroom discussions and learning. Thirty-nine were neutral, 58 disagreed, and 11 strongly disagreed. Of the females who responded, 120 agreed and 43 strongly agreed. Thirteen were neutral, 32 disagreed, and 3 strongly disagreed. Two male graduates indicated the statement was not applicable to them.

The chi-square value of 4.87 is *not* statistically significant. The observed distribution of responses in Table 29 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 30

Graduate Responses to Questionnaire Item 10 by Ethnicity: "While at DTS, it seemed that students of different racial/ethnic backgrounds participated equally in classroom discussion and learning."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	5	10	2	10	5	101	0	3	0	1	2	4
Disagree	21	10	18	10	43	101	3	3	0	1	4	4
Neutral	6	10	7	10	32	101	4	3	0	1	2	4
Agree	26	10	24	10	381	101	10	3	1	1	11	4
Strongly Agree	3	10	7	10	143	101	4	3	2	1	3	4
N/A	0	10	0	10	2	101	0	3	0	1	0	4
Total	61	60	58	60	606	606	21	18	3	6	22	24

$\chi^2 = 122.28^*$; $df = 30$.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred six White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 10.

Of the African American graduates who responded, 3 strongly agreed, 26 agreed, 6 were neutral, 21 disagreed, and 5 strongly disagreed; of the Asian/ Pacific Islander graduates who responded, 7 strongly agreed, 24 agreed, 7 were neutral, 18 disagreed, and 2 strongly disagreed; of the White/ Caucasian graduates who responded, 143 strongly agreed, 381 agreed, 32 were neutral, 43 disagreed, and 5 strongly disagreed; of the Hispanic/ Latina graduates who responded, 4 strongly agreed, 10 agreed, 4 were neutral, and 3 disagreed; of the Native American graduates who responded, 2 strongly agreed and 1 agreed; of the international student graduates who responded, 3 strongly agreed, 11 agreed, 2 were neutral, 4 disagreed, and 2 strongly disagreed. Of all the ethnicities responding 2 indicated the question was not applicable to them.

The chi-square value of 122.28 is statistically significant. The observed distribution of responses in Table 30 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 31

Graduate Responses to Questionnaire Item 11: "I felt I was expected to represent my race or ethnic group in discussions in class."

Response	Observed	Expected
Strongly Disagree	253	137
Disagree	348	137
Neutral	115	137
Agree	57	137
Strongly Agree	14	137
N/A	33	137
Total	820	822

$\chi^2 = 664.42^*$; $df = 5$; expected n rounded.

Eight hundred twenty graduates responded to Questionnaire Item 11; three hundred forty-eight disagreed and 253 strongly disagreed when asked if they felt they were expected to represent their race or ethnic group in classroom discussions. Fifty-seven graduates agreed and 14 strongly agreed with the statement. One hundred fourteen graduates were neutral and 33 indicated the statement was not applicable to them.

The chi-square value of 664.42 is statistically significant. The observed distribution of responses in Table 31 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 32

Graduate Responses to Questionnaire Item 11 by Gender: "I felt I was expected to represent my race or ethnic group in discussions in class."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	187	97	44	35
Disagree	241	97	97	35
Neutral	80	97	32	35
Agree	33	97	23	35
Strongly Agree	7	97	6	35
N/A	23	97	9	35
Total	581	582	211	210

$\chi^2 = 18.14^*$; $df = 5$; expected n rounded.

Five hundred eighty-one male and two hundred eleven female graduates responded to Questionnaire Item 11; of the male graduates who responded, 241 disagreed and 187 strongly disagreed that they felt they were expected to represent their race or ethnicity group in discussions in class; eighty were neutral, 33 agreed, and 7 strongly agreed. Of the females who responded, 97 disagreed and 44 strongly disagreed. Thirty-two were neutral, 23 disagreed, and 6 strongly disagreed. Twenty-three male and nine female graduates indicated the statement was not applicable to them.

The chi-square value of 18.14 is statistically significant. The observed distribution of responses in Table 32 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 33

Graduate Responses to Questionnaire Item 11 by Ethnicity: "I felt I was expected to represent my race or ethnic group in discussions in class."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	7	10	7	10	220	101	1	3	2	1	4	4
Disagree	17	10	30	10	262	101	9	3	0	1	9	4
Neutral	10	10	7	10	79	101	5	3	1	1	4	4
Agree	19	10	13	10	15	101	5	3	0	1	3	4
Strongly Agree	6	10	0	10	4	101	1	3	0	1	1	4
N/A	2	10	1	10	28	101	0	3	0	1	1	4
Total	61	60	58	60	608	606	21	18	3	6	22	24

$\chi^2 = 173.32^*$; $df = 30$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred eight White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 11.

Of the African American graduates who responded, 6 strongly agreed, 19 agreed, 10 were neutral, 17 disagreed, and 7 strongly disagreed; of the Asian/ Pacific Islander graduates who responded, 13 agreed, 7 were neutral, 30 disagreed, and 7 strongly disagreed; of the White/ Caucasian graduates who responded, 4 strongly agreed, 15 agreed, 79 were neutral, 262 disagreed, and 220 strongly disagreed; of the Hispanic/ Latina graduates who responded, 1 strongly agreed, 5 agreed, 5 were neutral, 9 disagreed, and 1 strongly disagreed; of the Native American graduates who responded, 1 was neutral and 2 strongly disagreed; of the international student graduates who responded, 1 strongly agreed, 3 agreed, 4 were neutral, 9 disagreed, and 4 strongly disagreed. Of all the ethnicities responding, 33 indicated the question was not applicable to them.

The chi-square value of 173.32 is statistically significant. The observed distribution of responses in Table 33 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 34

Graduate Responses to Questionnaire Item 12: "I felt faculty used examples relevant to people of my race/ethnic group in their lectures."

Response	Observed	Expected
Strongly Disagree	41	136
Disagree	79	136
Neutral	218	136
Agree	341	136
Strongly Agree	88	136
N/A	51	136
Total	818	816

$\chi^2 = 517.49^*$; $df = 5$; expected n rounded.

Eight hundred eighteen graduates responded to Questionnaire Item 12; three hundred forty-one agreed and 88 strongly agreed that faculty use examples relevant to people of their racial or ethnic group in their lectures. Seventy-nine disagreed and 41 strongly disagreed with this statement. Two hundred eighteen graduates were neutral and 51 indicated the statement was not applicable to them.

The chi-square value of 517.49 is statistically significant. The observed distribution of responses in Table 34 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 35

Graduate Responses to Questionnaire Item 12 by Gender: "I felt faculty used examples relevant to people of my race/ethnic group in their lectures."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	29	96	12	35
Disagree	49	96	29	35
Neutral	157	96	52	35
Agree	247	96	84	35
Strongly Agree	58	96	25	35
N/A	39	96	9	35
Total	579	576	211	210

$\chi^2 = 7.20^*$; $df = 5$; expected n rounded.

Five hundred seventy-nine male and two hundred eleven female graduates responded to Questionnaire Item 12; of the male graduates who responded, 247 agreed and 58 strongly agreed that they felt faculty used examples relevant to people of their race/ethnic group in their lectures. One hundred fifty-seven were neutral, 49 disagreed, and 29 strongly disagreed. Of the females who responded, 84 agreed and 25 strongly agreed. Fifty-two were neutral, 29 disagreed, and 12 strongly disagreed. Thirty-nine male and nine female graduates indicated the statement was not applicable to them.

The chi-square value of 7.20 is *not* statistically significant. The observed distribution of responses in Table 35 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 36

Graduate Responses to Questionnaire Item 12 by Ethnicity: "I felt faculty used examples relevant to people of my race/ethnic group in their lectures."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	20	10	4	10	15	101	1	3	1	1	0	3
Disagree	19	10	19	10	24	101	5	3	0	1	9	3
Neutral	9	10	15	10	160	101	12	3	0	1	4	3
Agree	11	10	14	10	285	101	3	3	1	1	7	3
Strongly Agree	1	10	4	10	77	101	0	3	1	1	1	3
N/A	1	10	2	10	46	101	0	3	0	1	0	3
Total	61	60	58	60	607	606	21	18	3	6	21	18

$\chi^2 = 270.54^*$; $df = 30$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred seven White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 12.

Of the African American graduates who responded, 1 strongly agreed, 11 agreed, 9 were neutral, 19 disagreed, and 20 strongly disagreed; of the Asian/ Pacific Islander graduates who responded, 4 strongly agreed, 14 agreed, 15 were neutral, 19 disagreed, and 4 strongly disagreed; of the White/ Caucasian graduates who responded, 77 strongly agreed, 285 agreed, 160 were neutral, 24 disagreed, and 15 strongly disagreed; of the Hispanic/ Latina graduates who responded, 3 agreed, 12 were neutral, 5 disagreed, and 1 strongly disagreed; of the Native American graduates who responded, 1 strongly agreed, 1 agreed, and 1 strongly disagreed; of the international student graduates who responded, 1 strongly agreed, 7 agreed, 4 were neutral, and 9 disagreed. Of all the ethnicities responding, 49 (6.2%) indicated the question was not applicable to them.

The chi-square value of 270.54 is statistically significant. The observed distribution of responses in Table 36 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 37

Graduate Responses to Questionnaire Item 13: "When in class I felt that my professors ignored my comments or questions because of my race/ethnicity."

Response	Observed	Expected
Strongly Disagree	524	137
Disagree	224	137
Neutral	32	137
Agree	9	137
Strongly Agree	4	137
N/A	26	137
Total	819	822

$\chi^2 = 1573.30^*$; $df = 5$; expected n rounded.

Eight hundred nineteen graduates responded to Questionnaire Item 13; five hundred twenty-four strongly disagreed and 224 disagreed that their professors ignored their comments or questions because of their race/ethnicity. Thirty-two graduates were neutral, 9 agreed, and 4 strongly agreed. Twenty-six graduates indicated the statement was not applicable to them.

The chi-square value of 1573.30 is statistically significant. The observed distribution of responses in Table 37 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 38

Graduate Responses to Questionnaire Item 13 by Gender: "When in class I felt that my professors ignored my comments or questions because of my race/ethnicity."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	386	97	116	35
Disagree	151	97	68	35
Neutral	21	97	11	35
Agree	4	97	5	35
Strongly Agree	4	97	0	35
N/A	15	97	10	35
Total	581	582	210	210

$\chi^2 = 13.97^*$; $df = 5$; expected n rounded.

Five hundred eighty-one male and two hundred ten female graduates responded to Questionnaire Item 13; of the male graduates who responded, 386 strongly disagreed and 151 disagreed that when in class they felt their professors ignored their comments or questions because of their race or ethnicity. Twenty-one were neutral, 4 agreed, and 4 strongly agreed. Of the females who responded, 116 strongly disagreed and 68 disagreed. Eleven were neutral and 5 agreed. Fifteen male and ten female graduates indicated the statement was not applicable to them.

The chi-square value of 13.97 is statistically significant. The observed distribution of responses in Table 38 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 39

Graduate Responses to Questionnaire Item 13 by Ethnicity: "When in class I felt that my professors ignored my comments or questions because of my race/ethnicity."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	22	10	33	10	409	101	16	3	2	1	10	3
Disagree	29	10	19	10	155	101	3	3	0	1	6	3
Neutral	7	10	3	10	15	101	1	3	1	1	3	3
Agree	2	10	1	10	4	101	1	3	0	1	1	3
Strongly Agree	0	10	1	10	3	101	0	3	0	1	0	3
N/A	1	10	1	10	22	101	0	3	0	1	1	3
Total	61	60	58	60	608	606	21	18	3	6	21	18

$\chi^2 = 62.27^*$; $df = 30$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred eight White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 13.

Of the African American graduates who responded, 2 agreed, 7 were neutral, 29 disagreed, and 22 strongly disagreed; of the Asian/ Pacific Islander graduates who responded, 1 strongly agreed, 1 agreed, 3 were neutral, 19 disagreed, and 33 strongly disagreed; of the White/ Caucasian graduates who responded, 3 strongly agreed, 4 agreed, 15 were neutral, 155 disagreed, and 409 strongly disagreed; of the Hispanic/ Latina graduates who responded, 1 agreed, 1 were neutral, 3 disagreed, and 16 strongly disagreed; of the Native American graduates who responded, 1 were neutral and 2 strongly disagreed; of the international student graduates who responded, 1 agreed, 3 were neutral, 6 disagreed, and 10 strongly disagreed. Of all the ethnicities responding, 25 indicated the question was not applicable to them.

The chi-square value of 62.27 is statistically significant. The observed distribution of responses in Table 39 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 40

Graduate Responses to Questionnaire Item 14: "How comfortable were you going to see a faculty member of your own race/ethnicity?"

Response	Observed	Expected
Very Uncomfortable	19	137
Uncomfortable	18	137
Neutral	59	137
Comfortable	261	137
Very Comfortable	395	137
N/A	68	137
Total	820	822

$\chi^2 = 884.41^*$; $df = 5$; expected n rounded.

Eight hundred twenty graduates responded to Questionnaire Item 14; three hundred ninety-five reported being very comfortable and 261 reported being comfortable going to see a faculty member of their own ethnic group. Fifty-nine graduates were neutral, 18 were uncomfortable, and 19 reported being very uncomfortable. Sixty-eight graduates indicated the question was not applicable to them.

The chi-square value of 884.41 is statistically significant. The observed distribution of responses in Table 40 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 41

Graduate Responses to Questionnaire Item 14 by Gender: "How comfortable were you going to see a faculty member of your own race/ethnicity?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Uncomfortable	15	97	3	35
Uncomfortable	10	97	7	35
Neutral	42	97	15	35
Comfortable	183	97	71	35
Very Comfortable	287	97	93	35
N/A	44	97	22	35
Total	581	582	211	210

$\chi^2 = 5.40^*$; $df = 5$; expected n rounded.

Five hundred eighty-one male and two hundred eleven female graduates responded to Questionnaire Item 14; of the male graduates who responded, one hundred eighty-three reported being comfortable and 287 very comfortable going to see a faculty member of their own ethnic group. Forty-two were neutral, 10 uncomfortable, and 15 were very uncomfortable. Of the females who responded, 71 were comfortable and 93 very comfortable. Fifteen were neutral, 7 uncomfortable, and 3 very uncomfortable. Forty-four male and twenty-two female graduates indicated the statement was not applicable to them.

The chi-square value of 5.40 is *not* statistically significant. The observed distribution of responses in Table 41 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 42

Graduate Responses to Questionnaire Item 14 by Ethnicity: "How comfortable were you going to see a faculty member of your own race/ethnicity?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Uncomfortable	1	10	0	10	16	101	0	3	0	0.0	1	4
Uncomfortable	2	10	1	10	14	101	0	3	0	0.0	0	4
Neutral	5	10	6	10	39	101	1	3	0	0.0	1	4
Comfortable	10	10	14	10	215	101	2	3	1	33.3	5	4
Very Comfortable	34	10	15	10	307	101	13	3	1	33.3	7	4
N/A	9	10	22	10	17	101	5	3	1	33.3	8	4
Total	61	60	58	60	608	606	21	18	3	100	22	24

$\chi^2 = 159.10^*$; $df = 30$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred eight White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 14.

Of the African American graduates who responded, 34 were very comfortable, 10 comfortable, 5 were neutral, 2 uncomfortable, and 1 very uncomfortable; of the Asian/ Pacific Islander graduates who responded, 15 were very comfortable, 14 comfortable, 6 were neutral, and 1 uncomfortable; of the White/ Caucasian graduates who responded, 307 were very comfortable, 215 comfortable, 39 were neutral, 14 uncomfortable, and 16 very uncomfortable; of the Hispanic/ Latina graduates who responded, 13 were very comfortable, 2 comfortable, and 1 was neutral; of the Native American graduates who responded, 1 were very comfortable and 1 comfortable; of the international student graduates who responded, 7 very comfortable, 5 comfortable, 1 were neutral, and 1 very

uncomfortable. Of all the ethnicities responding, 64 indicated the question was not applicable to them.

The chi-square value of 159.10 is statistically significant. The observed distribution of responses in Table 42 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 43

Graduate Responses to Questionnaire Item 15: "How comfortable were you speaking with others about your racial/ethnic background."

Response	Observed	Expected
Very Uncomfortable	12	137
Uncomfortable	23	137
Neutral	122	137
Comfortable	278	137
Very Comfortable	276	137
N/A	108	137
Total	819	822

$\chi^2 = 504.67^*$; $df = 5$; expected n rounded.

Eight hundred nineteen graduates responded to Questionnaire Item 15; two hundred seventy-eight reported being comfortable and 276 reported being very comfortable speaking with others about their own racial/ethnic background. One hundred twenty-two were neutral, 23 were uncomfortable, and 12 reported being very uncomfortable. One hundred eight graduates indicated the statement was not applicable to them.

The chi-square value of 504.60 is statistically significant. The observed distribution of responses in Table 43 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 44

Graduate Responses to Questionnaire Item 15 by Gender: "How comfortable were you speaking with others about your racial/ethnic background."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Uncomfortable	8	97	4	35
Uncomfortable	17	97	6	35
Neutral	91	97	28	35
Comfortable	196	97	75	35
Very Comfortable	197	97	63	35
N/A	71	97	35	35
Total	580	582	211	210

$\chi^2 = 3.99^*$; $df = 5$; expected n rounded.

Five hundred eighty male and two hundred eleven female graduates responded to Questionnaire Item 15; of the male graduates who responded, 196 reported being comfortable and 197 very comfortable speaking with others about their own racial/ethnic background. Ninety-one were neutral, 17 uncomfortable, and 8 were very uncomfortable. Of the females who responded, 75 were comfortable and 63 very comfortable. Twenty-eight were neutral, 6 uncomfortable, and 4 very uncomfortable. Seventy-one male and thirty-five female graduates indicated the statement was not applicable to them.

The chi-square value of 3.99 is *not* statistically significant. The observed distribution of responses in Table 44 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 45

Graduate Responses to Questionnaire Item 15 by Ethnicity: "How comfortable were you speaking with others about your racial/ethnic background."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Uncomfortable	0	10	3	10	7	101	0	3	0	1	2	4
Uncomfortable	10	10	2	10	9	101	0	3	0	1	1	4
Neutral	10	10	3	10	95	101	2	3	2	1	1	4
Comfortable	22	10	31	10	199	101	5	3	0	1	7	4
Very Comfortable	16	10	13	10	202	101	14	3	1	1	10	4
N/A	3	10	6	10	95	101	0	3	0	1	1	4
Total	61	60	58	60	607	606	21	18	3	6	22	24

$\chi^2 = 103.78^*$; $df = 30$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred seven White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 15.

Of the African American graduates who responded, 16 were very comfortable, 22 comfortable, 10 were neutral, and 10 uncomfortable; of the Asian/ Pacific Islander graduates who responded, 13 were very comfortable, 31 comfortable, 3 were neutral, 2 uncomfortable, and 3 very uncomfortable; of the White/ Caucasian graduates who responded, 202 were very comfortable, 199 comfortable, 95 were neutral, 9

uncomfortable, and 7 very uncomfortable; of the Hispanic/ Latina graduates who responded, 14 were very comfortable, 5 comfortable, and 2 were neutral; of the Native American graduates who responded, 1 was very comfortable and 2 were neutral; of the international student graduates who responded, 10 were very comfortable, 7 comfortable, 1 were neutral, 1 uncomfortable, and 2 very uncomfortable. Of all the ethnicities responding, 106 indicated the question was not applicable to them.

The chi-square value of 103.78 is statistically significant. The observed distribution of responses in Table 45 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 46

Graduate Responses to Questionnaire Item 16: "How comfortable were you being in situations where you were the only person of your racial/ethnic group?"

Response	Observed <i>n</i>	Expected <i>n</i>
Very Uncomfortable	7	136
Uncomfortable	56	136
Neutral	95	136
Comfortable	328	136
Very Comfortable	173	136
N/A	158	136
Total	817	816

$\chi^2 = 465.89^*$; $df = 5$; expected *n* rounded.

Eight hundred seventeen graduates responded to Questionnaire Item 16; three hundred twenty-eight reported being comfortable and 173 reported being very comfortable being in situations where they were the only person of their racial or ethnic

group. Ninety-five graduates were neutral, 56 reported being uncomfortable, and 7 were very uncomfortable. One hundred fifty-eight indicated the question was not applicable to them.

The chi-square value of 465.80 is statistically significant. The observed distribution of responses in Table 46 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 47

Graduate Responses to Questionnaire Item 16 by Gender: "How comfortable were you being in situations where you were the only person of your racial/ethnic group?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Uncomfortable	4	97	3	35
Uncomfortable	42	97	12	35
Neutral	66	97	26	35
Comfortable	232	97	86	35
Very Comfortable	119	97	45	35
N/A	116	97	38	35
Total	579	582	210	210

$\chi^2 = 1.99^*$; $df = 5$; expected n rounded.

Five hundred seventy-nine male and two hundred ten female graduates responded to Questionnaire Item 16; of the male graduates who responded, 323 reported being comfortable and 119 very comfortable being in situations where they were the only person of their racial or ethnic group. Sixty-six were neutral, 42 uncomfortable, and 4 were very uncomfortable. Of the females who responded, 86 were comfortable and 45

very comfortable. Twenty-six were neutral, 12 uncomfortable, and 3 very uncomfortable. One hundred sixteen male and thirty-eight female graduates indicated the statement was not applicable to them.

The chi-square value of 1.99 is *not* statistically significant. The observed distribution of responses in Table 47 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 48

Graduate Responses to Questionnaire Item 16 by Ethnicity: "How comfortable were you being in situations where you were the only person of your racial/ethnic group?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Uncomfortable	2	10	1	10	3	101	0	3	0	1	1	4
Uncomfortable	9	10	5	10	31	101	2	3	0	1	5	4
Neutral	7	10	7	10	69	101	2	3	0	1	1	4
Comfortable	25	10	29	10	239	101	5	3	0	1	11	4
Very Comfortable	16	10	10	10	120	101	10	3	2	1	3	4
N/A	1	10	6	10	144	101	2	3	1	1	1	4
Total	60	60	58	60	606	606	21	18	3	6	22	24

$\chi^2 = 76.92^*$; $df = 30$; expected n rounded.

Sixty African American, fifty-eight Asian/ Pacific Islanders, six hundred six White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 16.

Of the African American graduates who responded, 16 were very comfortable, 25 comfortable, 7 were neutral, 9 uncomfortable, and 2 very uncomfortable; of the Asian/

Pacific Islander graduates who responded, 10 were very comfortable, 29 comfortable, 7 were neutral, 5 uncomfortable, and 1 very uncomfortable; of the White/ Caucasian graduates who responded, 120 were very comfortable, 239 comfortable, 69 were neutral, 31 uncomfortable, and 3 very uncomfortable; of the Hispanic/ Latina graduates who responded, 10 were very comfortable, 5 comfortable, 2 were neutral, and 2 uncomfortable; of the Native American graduates who responded, 2 were very comfortable; of the international student graduates who responded, 3 were very comfortable, 11 comfortable, 1 was neutral, 5 uncomfortable, and 1 very uncomfortable. Of all the ethnicities responding, 155 indicated the question was not applicable to them.

The chi-square value of 76.92 is statistically significant. The observed distribution of responses in Table 48 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 49

Graduate Responses to Questionnaire Item 17: "How comfortable were you saying what you thought about racial/ethnic issues?"

Response	Observed	Expected
Very Uncomfortable	24	136
Uncomfortable	117	136
Neutral	151	136
Comfortable	361	136
Very Comfortable	130	136
N/A	30	136
Total	813	816

$\chi^2 = 553.69^*$; $df = 5$; expected n rounded.

Eight hundred thirteen graduates responded to Questionnaire Item 17; three hundred sixty-one reported being comfortable saying what they thought about racial/ethnic issues. One hundred thirty were very comfortable, 117 were uncomfortable, and 24 were very uncomfortable. One hundred fifty-one graduates were neutral and 30 indicated the question was not applicable to them.

The chi-square value of 553.6 is statistically significant. The observed distribution of responses in Table 49 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 50

Graduate Responses to Questionnaire Item 17 by Gender: "How comfortable were you saying what you thought about racial/ethnic issues?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Uncomfortable	17	96	7	35
Uncomfortable	74	96	42	35
Neutral	111	96	35	35
Comfortable	261	96	88	35
Very Comfortable	95	96	27	35
N/A	17	96	11	35
Total	575	576	210	210

$\chi^2 = 9.93^*$; $df = 5$; expected n rounded.

Five hundred seventy-five male and two hundred ten female graduates responded to Questionnaire Item 17; of the male graduates who responded, 261 reported being comfortable and 95 very comfortable reported being comfortable saying what they

thought about racial/ethnic issues. Two hundred eleven were neutral, 74 uncomfortable, and 17 were very uncomfortable. Of the females who responded, 88 were comfortable and 27 very comfortable. Thirty-five were neutral, 42 uncomfortable, and 7 very uncomfortable. Seventeen male and eleven female graduates indicated the statement was not applicable to them.

The chi-square value of 9.93 is *not* statistically significant. The observed distribution of responses in Table 50 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 51

Graduate Responses to Questionnaire Item 17 by Ethnicity: "How comfortable were you saying what you thought about racial/ethnic issues?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Uncomfortable	4	10	4	10	12	101	0	3	0	1	3	4
Uncomfortable	19	10	4	10	83	101	4	3	0	1	2	4
Neutral	9	10	13	10	111	101	3	3	0	1	6	4
Comfortable	21	10	30	10	278	101	5	3	0	1	8	4
Very Comfortable	7	10	5	10	94	101	8	3	2	1	2	4
N/A	0	10	1	10	25	101	1	3	1	1	1	4
Total	60	60	57	60	603	606	21	18	3	6	22	24

$\chi^2 = 68.02^*$; $df = 30$; expected n rounded.

Sixty African American, fifty-seven Asian/ Pacific Islanders, six hundred three White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 17.

Of the African American graduates who responded, 7 were very comfortable, 21 comfortable, 9 were neutral, 19 uncomfortable, and 4 very uncomfortable; of the Asian/ Pacific Islander graduates who responded, 5 were very comfortable, 30 comfortable, 13 were neutral, 4 uncomfortable, and 4 very uncomfortable; of the White/ Caucasian graduates who responded, 94 were very comfortable, 278 comfortable, 111 were neutral, 83 uncomfortable, and 12 very uncomfortable; of the Hispanic/ Latina graduates who responded, 8 were very comfortable, 5 comfortable, 3 were neutral, and 4 uncomfortable; of the Native American graduates who responded, 2 were very comfortable; of the international student graduates who responded, 2 very comfortable, 8 comfortable, 6 were neutral, 2 uncomfortable, and 3 very uncomfortable. Of all the ethnicities responding, 30 indicated the question was not applicable to them.

The chi-square value of 68.02 is statistically significant. The observed distribution of responses in Table 51 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 52

Graduate Responses to Questionnaire Item 18: "How comfortable were you being with people whose racial/ethnic backgrounds were different from yours?"

Response	Observed	Expected
Very Uncomfortable	4	132
Uncomfortable	10	132
Neutral	99	132
Comfortable	401	132
Very Comfortable	225	132
N/A	55	132
Total	794	792

$\chi^2 = 901.47^*$; $df = 5$; expected n rounded.

Seven hundred ninety-four graduates responded to Questionnaire Item 18; four hundred one reported being comfortable and 225 reported being very comfortable being with people whose racial or ethnic background was different from theirs. Ninety-nine graduates were neutral, 10 were uncomfortable, and 4 reported being very uncomfortable. Fifty-five graduates indicated the question was not applicable to them.

The chi-square value of 901.47 is statistically significant. The observed distribution of responses in Table 52 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 53

Graduate Responses to Questionnaire Item 18 by Gender: "How comfortable were you being with people whose racial/ethnic backgrounds were different from yours?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Uncomfortable	1	94	3	33
Uncomfortable	9	94	1	33
Neutral	78	94	19	33
Comfortable	281	94	107	33
Very Comfortable	152	94	61	33
N/A	45	94	10	33
Total	566	564	201	198

$\chi^2 = 11.34^*$; $df = 5$; expected n rounded.

Five hundred sixty-six male and two hundred one female graduates responded to Questionnaire Item 18; of the male graduates who responded, 281 reported being comfortable and 152 very comfortable being with people whose racial or ethnic background was different from theirs. Seventy-eight were neutral, 9 uncomfortable, and 1 was very uncomfortable. Of the females who responded, 107 were comfortable and 61 very comfortable. Nineteen were neutral, 9 uncomfortable, and 1 was very uncomfortable. Forty-five male and ten female graduates indicated the statement was not applicable to them.

The chi-square value of 11.34 is statistically significant. The observed distribution of responses in Table 53 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 54

Graduate Responses to Questionnaire Item 18 by Ethnicity: "How comfortable were you being with people whose racial/ethnic backgrounds were different from yours?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Uncomfortable	0	9	1	9	2	98	1	3	0	1	0	4
Uncomfortable	2	9	1	9	2	98	0	3	0	1	3	4
Neutral	14	9	6	9	65	98	3	3	0	1	4	4
Comfortable	30	9	37	9	298	98	10	3	1	1	9	4
Very Comfortable	8	9	10	9	174	98	7	3	1	1	6	4
N/A	1	9	1	9	50	98	0	3	1	1	0	4
Total	55	54	56	54	591	588	21	18	3	6	22	24

$\chi^2 = 83.40^*$; $df = 30$; expected n rounded.

Fifty-five African American, fifty-six Asian/ Pacific Islanders, five hundred ninety-one White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 18.

Of the African American graduates who responded, 8 were very comfortable, 30 comfortable, 14 were neutral, and 2 uncomfortable; of the Asian/ Pacific Islander graduates who responded, 10 very comfortable, 37 comfortable, 6 were neutral, 1 uncomfortable, and 1 very uncomfortable; of the White/ Caucasian graduates who responded, 174 were very comfortable, 298 comfortable, 65 were neutral, 2 uncomfortable, and 2 very uncomfortable; of the Hispanic/ Latina graduates who responded, 7 very comfortable, 10 comfortable, 3 were neutral, and 1 very uncomfortable; of the Native American graduates who responded, 1 was very comfortable and 1 was comfortable; of the international student graduates who

responded, 6 were very comfortable, 9 comfortable, 4 were neutral, and 3 uncomfortable. Of all the ethnicities responding, 54 indicated the question was not applicable to them.

The chi-square value of 83.40 is statistically significant. The observed distribution of responses in Table 54 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 55

Graduate Responses to Questionnaire Item 19: "How comfortable were you participating in class?"

Response	Observed	Expected
Very Uncomfortable	11	136
Uncomfortable	38	136
Neutral	62	136
Comfortable	376	136
Very Comfortable	329	136
N/A	2	136
Total	818	816

$\chi^2 = 1052.63^*$; $df = 5$; expected n rounded.

Eight hundred eighteen graduates responded to Questionnaire Item 19; three hundred seventy-six reported being comfortable and 329 reported being very comfortable participating in class. Sixty-two were neutral, 38 were uncomfortable, and 11 reported being very uncomfortable in class. Two graduates indicated the question was not applicable to them.

The chi-square value of 1052.63 is statistically significant. The observed distribution of responses in Table 55 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 56

Graduate Responses to Questionnaire Item 19 by Gender: "How comfortable were you participating in class?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Uncomfortable	6	97	5	35
Uncomfortable	22	97	16	35
Neutral	37	97	24	35
Comfortable	269	97	98	35
Very Comfortable	243	97	68	35
N/A	2	97	0	35
Total	583	582	211	210

$\chi^2 = 16.00^*$; $df = 5$; Expected n rounded.

Five hundred eighty-three male and two hundred eleven female graduates responded to Questionnaire Item 19; of the male graduates who responded, two hundred sixty-nine reported being comfortable and 243 very comfortable being very comfortable participating in class. Thirty-seven were neutral, 22 uncomfortable, and 6 were very uncomfortable. Of the females who responded, 98 were comfortable and 68 very comfortable. Twenty-four were neutral, 16 uncomfortable, and 5 very uncomfortable. Two male graduates indicated the statement was not applicable to them.

The chi-square value of 16.00 is statistically significant. The observed distribution of responses in Table 56 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 57

Graduate Responses to Questionnaire Item 19 by Ethnicity: "How comfortable were you participating in class?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Uncomfortable	1	10	1	10	7	101	1	3	0	1	1	4
Uncomfortable	9	10	8	10	15	101	1	3	0	1	3	4
Neutral	7	10	8	10	43	101	0	3	0	1	1	4
Comfortable	30	10	31	10	282	101	9	3	1	1	9	4
Very Comfortable	14	10	10	10	257	101	10	3	2	1	8	4
N/A	0	10	0	10	2	101	0	3	0	1	0	4
Total	61	60	58	60	606	606	21	100	3	6	22	24

$\chi^2 = 60.72^*$; $df = 30$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred six White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 19.

Of the African American graduates who responded, 14 were very comfortable, 30 comfortable, 7 were neutral, 9 uncomfortable, and 1 very uncomfortable; of the Asian/ Pacific Islander graduates who responded, 10 were very comfortable, 31 comfortable, 8 were neutral, 8 uncomfortable, and 1 very uncomfortable; of the White/ Caucasian graduates who responded, 257 very comfortable, 282 comfortable, 43 were neutral, 15

uncomfortable, and 7 very uncomfortable; of the Hispanic/ Latina graduates who responded, 10 were very comfortable, 9 comfortable, 1 uncomfortable, and 1 very uncomfortable; of the Native American graduates who responded, 2 were very comfortable and 1 comfortable; of the international student graduates who responded, 8 very comfortable, 9 comfortable, 1 was neutral, 3 uncomfortable, and 1 very uncomfortable. Of all the ethnicities responding, 2 indicated the question was not applicable to them.

The chi-square value of 60.72 is statistically significant. The observed distribution of responses in Table 57 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 58

Graduate Responses to Questionnaire Item 20: "How comfortable were you going to see a faculty member of a different race/ethnicity than your own?"

Response	Observed	Expected
Very Uncomfortable	6	136
Uncomfortable	23	136
Neutral	58	136
Comfortable	341	136
Very Comfortable	277	136
N/A	110	136
Total	815	816

$\chi^2 = 723.93^*$; $df = 5$; expected n rounded.

Eight hundred fifteen graduates responded to Questionnaire Item 20; three hundred forty-one reported being comfortable and 277 reported being very comfortable going to

see a faculty member of a race or ethnicity other than their own. Twenty-three graduates were uncomfortable and 6 were very uncomfortable. Fifty-eight were neutral and 110 indicated the question was not applicable to them.

The chi-square value of 723.93 is statistically significant. The observed distribution of responses in Table 58 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 59

Graduate Responses to Questionnaire Item 20 by Gender: "How comfortable were you going to see a faculty member of a different race/ethnicity than your own?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Uncomfortable	5	96	1	35
Uncomfortable	18	96	4	35
Neutral	39	96	19	35
Comfortable	234	96	100	35
Very Comfortable	204	96	56	35
N/A	77	96	30	35
Total	577	576	210	210

$\chi^2 = 7.64^*$; $df = 5$; expected n rounded.

Five hundred seventy-seven male and two hundred ten female graduates responded to Questionnaire Item 20; of the male graduates who responded, two hundred thirty-four reported being comfortable and 204 very comfortable going to see a faculty member of a race or ethnicity other than their own. Thirty-nine were neutral, 18 uncomfortable, and 5 were very uncomfortable. Of the females who responded, 100 were

comfortable and 56 very comfortable. Nineteen were neutral, 4 uncomfortable, and one very uncomfortable. Seventy-seven male and thirty female graduates indicated the statement was not applicable to them.

The chi-square value of 7.64 is *not* statistically significant. The observed distribution of responses in Table 59 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 60

Graduate Responses to Questionnaire Item 20 by Ethnicity: "How comfortable were you going to see a faculty member of a different race/ethnicity than your own?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Uncomfortable	0	10	0	10	6	101	0	3	0	1	0	4
Uncomfortable	9	10	4	10	6	101	0	3	0	1	3	4
Neutral	5	10	5	10	42	101	3	3	0	1	1	4
Comfortable	30	10	31	10	247	101	7	3	0	1	10	4
Very Comfortable	16	10	12	10	206	101	11	3	2	1	7	4
N/A	1	10	6	10	96	101	0	3	1	1	1	4
Total	61	60	58	60	603	606	21	18	3	6	22	24

$\chi^2 = 82.76^*$; $df = 30$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred three White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 20.

Of the African American graduates who responded, 16 were very comfortable, 30 comfortable, 5 were neutral, and 9 uncomfortable; of the Asian/ Pacific Islander

graduates who responded, 12 were very comfortable, 31 comfortable, 5 were neutral, and 4 uncomfortable; of the White/ Caucasian graduates who responded, 206 were very comfortable, 247 comfortable, 42 were neutral, 6 uncomfortable, and 6 very uncomfortable; of the Hispanic/ Latina graduates who responded, 11 were very comfortable, 7 comfortable, and 3 were neutral; of the Native American graduates who responded, 2 were very comfortable; of the international student graduates who responded, 7 very comfortable, 10 comfortable, 1 were neutral, and 3 uncomfortable. Of all the ethnicities responding, 107 indicated the question was not applicable to them.

The chi-square value of 82.76 is statistically significant. The observed distribution of responses in Table 60 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 61

Graduate Responses to Questionnaire Item 21: "How comfortable were you being with people whose racial/ethnic backgrounds were the same as your own?"

Response	Observed	Expected
Very Uncomfortable	7	136
Uncomfortable	1	136
Neutral	28	136
Comfortable	359	136
Very Comfortable	415	136
N/A	8	136
Total	818	816

$\chi^2 = 1397.18^*$; $df = 5$; expected n rounded.

Eight hundred eighteen graduates responded to Questionnaire Item 21; four hundred fifteen reported being very comfortable and 359 reported being comfortable with people whose racial/ethnic background was the same as their own. Twenty-eight graduates were neutral, 1 was uncomfortable, and 7 were uncomfortable. Eight graduates indicated the question was not applicable to them.

The chi-square value of 1397.18 is statistically significant. The observed distribution of responses in Table 61 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 62

Graduate Responses to Questionnaire Item 21 by Gender: "How comfortable were you being with people whose racial/ethnic backgrounds were the same as your own?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Uncomfortable	5	97	2	35
Uncomfortable	0	97	1	35
Neutral	20	97	8	35
Comfortable	261	97	88	35
Very Comfortable	287	97	111	35
N/A	6	97	1	35
Total	579	582	211	210

$\chi^2 = 4.03^*$; $df = 5$; expected n rounded.

Five hundred seventy-nine male and two hundred eleven female graduates responded to Questionnaire Item 21; of the male graduates who responded, two hundred sixty-one reported being comfortable and 287 very comfortable with people whose

racial/ethnic background was the same as their own. Twenty were neutral, and 5 were very uncomfortable. Of the females who responded, 88 were comfortable and 111 very comfortable. Eight were neutral, 1 uncomfortable, and 2 very uncomfortable. Six male graduates and one female graduate indicated the statement was not applicable to them.

The chi-square value of 4.03 is *not* statistically significant. The observed distribution of responses in Table 62 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 63

Graduate Responses to Questionnaire Item 21 by Ethnicity: "How comfortable were you being with people whose racial/ethnic backgrounds were the same as your own?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Uncomfortable	0	10	1	10	5	101	0	3	0	1	1	4
Uncomfortable	0	10	0	10	0	101	1	3	0	1	0	4
Neutral	3	10	8	10	12	101	3	3	0	1	1	4
Comfortable	23	10	23	10	278	101	5	3	1	1	9	4
Very Comfortable	34	10	25	10	310	101	11	3	2	1	10	4
N/A	1	10	1	10	2	101	0	3	0	1	1	4
Total	61	60	58	60	607	606	20	18	3	6	22	24

$\chi^2 = 89.65^*$; $df = 30$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred seven White/ Caucasian, twenty Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 21.

Of the African American graduates who responded, 34 were very comfortable, 23 comfortable, and 3 were neutral; of the Asian/ Pacific Islander graduates who responded, 25 were very comfortable, 23 comfortable, 8 were neutral, and 1 very uncomfortable; of the White/ Caucasian graduates who responded, 310 were very comfortable, 278 comfortable, 12 were neutral, and 5 very uncomfortable; of the Hispanic/ Latina graduates who responded, 11 very comfortable, 5 comfortable, 3 were neutral, and 1 uncomfortable; of the Native American graduates who responded, 2 were very comfortable and 1 comfortable; of the international student graduates who responded, 10 were very comfortable, 9 comfortable, 1 were neutral and 1 very uncomfortable. Of all the ethnicities responding, 6 indicated the question was not applicable to them.

The chi-square value of 89.56 is statistically significant. The observed distribution of responses in Table 63 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Section 2: How Well is Dallas Seminary Doing on Diversity?

Table 64

Graduate Responses to Questionnaire Item 22: "The effort made by Dallas Seminary to improve relations and understanding between people of different racial/ethnic background was:..."

Response	Observed N	Expected N
Too Little	164	200
About Right	406	200
Too Much	18	200
Don't Know	211	200
Total	799	800

$\chi^2 = 385.36^*$; $df = 3$; expected n rounded.

Seven hundred ninety-nine graduates responded to Questionnaire Item 22; of those the majority ($n=406$) felt the effort made by Dallas Seminary to improve relations and understanding between students of different racial and ethnic backgrounds was about right. One hundred sixty-four graduates felt the seminary's effort was too little and 211 did not know. Eighteen graduates felt Dallas Seminary was doing too much.

The chi-square value of 385.36 is statistically significant. The observed distribution of responses in Table 64 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 65

Graduate Responses to Questionnaire Item 22 by Gender: "The effort made by Dallas Seminary to improve relations and understanding between people of different racial/ethnic background was:..."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Too Little	103	146	57	53
About Right	306	146	86	53
Too Much	13	146	5	53
Don't Know	144	146	57	53
Total	583	584	211	212

$\chi^2 = 11.37^*$; $df = 5$; expected n rounded.

Five hundred eighty-three male and two hundred eleven female graduates responded to Questionnaire Item 22; of the male graduates who responded, the majority ($n=306$) felt the effort made by Dallas Seminary to improve relations and understanding between students of different racial and ethnic backgrounds was about right. One hundred three graduates felt the seminary's effort was too little and 144 did not know. Of the female graduates who responded, the majority ($n=86$) felt the effort made was about right. Fifty-seven felt the seminary's effort was too little and 57 did not know. Thirteen male and five female graduates felt Dallas Seminary was doing too much.

The chi-square value of 11.37 is statistically significant. The observed distribution of responses in Table 65 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 66

Graduate Responses to Questionnaire Item 22 by Ethnicity: "The effort made by Dallas Seminary to improve relations and understanding between people of different racial/ethnic background was:..."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Too Little	33	14	16	14	96	149	7	4	0	1	6	5
About Right	14	14	25	14	329	149	7	4	1	1	7	5
Too Much	1	14	1	14	15	149	0	4	1	1	0	5
Don't Know	10	14	15	14	156	149	4	4	0	1	8	5
Total	58	56	57	56	596	596	18	16	2	4	21	20

$\chi^2=86.39^*$; $df=18$; expected n rounded.

Fifty-eight African American, fifty-seven Asian/ Pacific Islanders, five hundred ninety-six White/ Caucasian, eighteen Hispanic/ Latina, two Native American, and twenty-one international student graduates responded to Questionnaire Item 22.

Of the African American graduates who responded, 33 felt the seminary's effort was too little, 14 about right, 1 felt the seminary was doing too much, and 10 indicated they did not know; of the Asian/ Pacific Islander graduates who responded, 16 felt the seminary's effort was too little, 25 about right, 1 felt the seminary was doing too much, and 15 indicated they did not know; of the White/ Caucasian graduates who responded, 96 felt the seminary's effort was too little 329 about right, 15 felt the seminary was doing too much, and 156 indicated they did not know; of the Hispanic/ Latina graduates who responded, 7 felt the seminary's effort was too little, 7 about right, and 4 indicated they did not know; of the Native American graduates who responded, 1 about right and 1 felt the seminary was doing too much; of the international student graduates who responded,

6 felt the seminary's effort was too little, 7 about right, and 8 indicated they did not know.

The chi-square value of 86.39 is statistically significant. The observed distribution of responses in Table 66 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 67

Graduate Responses to Questionnaire Item 23: "Dallas Seminary did a good job providing programs and activities that promoted multicultural understanding."

Response	Observed	Expected
Strongly Disagree	26	136
Disagree	130	136
Neutral	227	136
Agree	338	136
Strongly Agree	66	136
N/A	31	136
Total	818	816

$\chi^2 = 565.85^*$; $df = 5$; expected n rounded.

Eight hundred eighteen graduates responded to Questionnaire Item 23; of those 338 agreed and 66 graduates strongly agreed that Dallas Seminary did a good job providing programs and activities that promoted multicultural understanding. Two hundred twenty-seven graduates were neutral, 130 disagreed, and 26 strongly disagreed. Thirty-one graduates indicated the statement was not applicable to them.

The chi-square value of 565.851 is statistically significant. The observed distribution of responses in Table 67 departs significantly from the distribution of

responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 68

Graduate Responses to Questionnaire Item 23 by Gender: "Dallas Seminary did a good job providing programs and activities that promoted multicultural understanding."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	16	97	10	35
Disagree	89	97	39	35
Neutral	162	97	60	35
Agree	244	97	78	35
Strongly Agree	46	97	15	35
N/A	23	97	8	35
Total	580	582	210	210

$\chi^2 = 3.94^*$; $df = 5$; expected n rounded.

Five hundred eighty male and two hundred ten female graduates responded to Questionnaire Item 23; of the male graduates who responded, 244 agreed and 46 strongly agreed that Dallas Seminary did a good job of providing programs and activities that promoted multicultural understanding. One hundred sixty-two were neutral, 89 disagreed, and 16 strongly disagreed. Of the females who responded, 78 agreed and 15 strongly agreed. Sixty were neutral, 39 disagreed, and 10 strongly disagreed. Twenty-three male and eight female graduates indicated the statement was not applicable to them.

The chi-square value of 3.94 is *not* statistically significant. The observed distribution of responses in Table 68 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 69

Graduate Responses to Questionnaire Item 23 by Ethnicity: "Dallas Seminary did a good job providing programs and activities that promoted multicultural understanding."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	11	10	3	10	11	101	0	3	0	1	1	4
Disagree	18	10	11	10	81	101	7	3	2	1	6	4
Neutral	12	10	17	10	175	101	6	3	0	1	6	4
Agree	15	10	21	10	265	101	6	3	1	1	7	4
Strongly Agree	1	10	2	10	52	101	2	3	0	1	2	4
N/A	3	10	4	10	23	101	0	3	0	1	0	4
Total	60	60	58	60	607	606	21	18	3	6	22	24

$\chi^2 = 90.42^*$; $df = 30$; expected n rounded.

Sixty African American, fifty-eight Asian/ Pacific Islanders, six hundred seven White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 23.

Of the African American graduates who responded, 1 strongly agreed, 15 agreed, 12 were neutral, 18 disagreed, and 11 strongly disagreed; of the Asian/ Pacific Islander graduates who responded, 2 strongly agreed, 21 agreed, 17 were neutral, 11 disagreed, and 3 strongly disagreed; of the White/ Caucasian graduates who responded, 52 strongly agreed, 265 agreed, 175 were neutral, 81 disagreed, and 11 strongly disagreed; of the Hispanic/ Latina graduates who responded, 2 strongly agreed, 6 agreed, 6 were neutral, and 7 disagreed; of the Native American graduates who responded, 1 agreed and 2 disagreed; of the international student graduates who responded, 2 strongly agreed, 7 agreed, 6 were neutral, 6 disagreed, and 1 strongly disagreed. Of all the ethnicities responding, 30 indicated the question was not applicable to them.

The chi-square value of 90.42 is statistically significant. The observed distribution of responses in Table 69 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 70

Graduate Responses to Questionnaire Item 24: "At Dallas Seminary, students were resentful of others whose race/ethnicity was different from their own."

Response	Observed	Expected
Strongly Disagree	282	136
Disagree	397	136
Neutral	70	136
Agree	47	136
Strongly Agree	14	136
N/A	8	136
Total	818	816

$\chi^2 = 975.41^*$; $df = 5$; expected n rounded.

Eight hundred eighteen graduates responded to Questionnaire Item 24; two hundred eighty-two graduates strongly disagreed and 397 disagreed that at Dallas Seminary students were resentful of others whose race of ethnicity was different from their own. Seventy graduates were neutral, 47 agreed and 14 strongly agreed that students were resentful of others of different races or ethnicities. Eight students indicated the statement was not applicable to them.

The chi-square value of 975.41 is statistically significant. The observed distribution of responses in Table 70 departs significantly from the distribution of

responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 71

Graduate Responses to Questionnaire Item 24 by Gender: "At Dallas Seminary, students were resentful of others whose race/ethnicity was different from their own."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	206	97	66	35
Disagree	272	97	111	35
Neutral	52	97	17	35
Agree	31	97	13	35
Strongly Agree	11	97	3	35
N/A	7	97	1	35
Total	583	582	211	210

$\chi^2 = 3.19^*$; $df = 5$; expected n rounded.

Five hundred eighty-three male and two hundred eleven female graduates responded to Questionnaire Item 24; of the male graduates who responded, 272 disagreed and 206 strongly disagreed that Dallas Seminary students were resentful of others whose race/ethnicity was different from their own. Fifty-two were neutral, 31 agreed, and 11 strongly disagreed. Of the females who responded, 111 disagreed and 66 strongly disagreed; 17 were neutral, 13 agreed, and 3 strongly agreed. Seven male graduates and one female graduate indicated the statement was not applicable to them.

The chi-square value of 3.19 is *not* statistically significant. The observed distribution of responses in Table 71 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 72

Graduate Responses to Questionnaire Item 24 by Ethnicity: "At Dallas Seminary, students were resentful of others whose race/ethnicity was different from their own."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	9	10	16	10	220	101	7	3	2	1	8	4
Disagree	30	10	28	10	301	101	9	3	0	1	8	4
Neutral	15	10	5	10	40	101	5	3	1	1	2	4
Agree	4	10	6	10	32	101	0	3	0	1	2	4
Strongly Agree	2	10	2	10	7	101	0	3	0	1	2	4
N/A	1	10	0	10	7	101	0	3	0	1	0	4
Total	61	60	57	60	607	606	21	18	3	6	22	24

$\chi^2 = 63.08^*$; $df = 30$; expected n rounded.

Sixty-one African American, fifty-seven Asian/ Pacific Islanders, six hundred seven White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 24.

Of the African American graduates who responded, 2 strongly agreed, 4 agreed, 15 were neutral, 30 disagreed, and 9 strongly disagreed; of the Asian/ Pacific Islander graduates who responded, 2 strongly agreed, 6 agreed, 5 were neutral, 28 disagreed, and 16 strongly disagreed; of the White/ Caucasian graduates who responded, 7 strongly agreed, 32 agreed, 40 were neutral, 301 disagreed, and 220 strongly disagreed; of the Hispanic/ Latina graduates who responded, 5 were neutral, 9 disagreed, and 7 strongly disagreed; of the Native American graduates who responded, 1 were neutral and 2 strongly disagreed; of the international student graduates who responded, 2 strongly agreed, 2 agreed, 2 were neutral, 8 disagreed, and 8 strongly disagreed. Of all the ethnicities responding, 8 indicated the question was not applicable to them.

The chi-square value of 63.08 is statistically significant. The observed distribution of responses in Table 72 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 73

Graduate Responses to Questionnaire Item 25: "Dallas Seminary should have a requirement for graduation that students take at least one course on the role of ethnicity and race in society."

Response	Observed	Expected
Strongly Disagree	140	137
Disagree	217	137
Neutral	172	137
Agree	184	137
Strongly Agree	103	137
N/A	3	137
Total	819	822

$\chi^2 = 212.11^*$; $df = 5$; expected n rounded.

Eight hundred nineteen graduates responded to Questionnaire Item 25; of those 140 strongly disagreed and 217 disagreed that Dallas Seminary should require students to take least one course on the role of race and ethnicity in society as a graduation requirement. One hundred seventy-two graduates were neutral, 184 agreed, and 103 strongly agreed with the questionnaire item. Three graduates indicated the statement was not applicable to them.

The chi-square value of 212.11 is statistically significant. The observed distribution of responses in Table 73 departs significantly from the distribution of

responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 74

Graduate Responses to Questionnaire Item 25 by Gender: "Dallas Seminary should have a requirement for graduation that students take at least one course on the role of ethnicity and race in society."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	104	97	31	35
Disagree	161	97	50	35
Neutral	120	97	43	35
Agree	122	97	59	35
Strongly Agree	71	97	27	35
N/A	2	97	1	35
Total	580	582	211	210

$\chi^2 = 5.26^*$; $df = 5$; expected n rounded.

Five hundred eighty male and two hundred eleven female graduates responded to Questionnaire Item 25; of the male graduates who responded, 161 disagreed and 104 strongly disagreed that Dallas Seminar should have a requirement for graduation that students take at least one course on the role of ethnicity and race in society; one hundred twenty were neutral, 122 agreed, and 71 strongly agreed. Of the females who responded, fifty disagreed and 31 strongly disagreed. Forty-three were neutral, 59 agreed, and 27 strongly agreed. Two male graduates and one female graduate indicated the statement was not applicable to them.

The chi-square value of 5.26 is *not* statistically significant. The observed distribution of responses in Table 74 is what is expected under the conditions of the null

hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 75

Graduate Responses to Questionnaire Item 25 by Ethnicity: "Dallas Seminary should have a requirement for graduation that students take at least one course on the role of ethnicity and race in society."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	4	10	8	10	111	101	2	3	2	1	1	4
Disagree	3	10	14	10	179	101	6	3	0	1	2	4
Neutral	9	10	16	10	129	101	3	3	0	1	6	4
Agree	18	10	14	10	131	101	8	3	0	1	6	4
Strongly Agree	26	10	5	10	56	101	2	3	1	1	7	4
N/A	1	10	1	10	1	101	0	3	0	1	0	4
Total	61	60	58	60	607	606	21	18	3	6	22	24

$\chi^2 = 104.81^*$; $df = 30$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred seven White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 25.

Of the African American graduates who responded, 26 strongly agreed, 18 agreed, 9 were neutral, 3 disagreed, and 4 strongly disagreed; of the Asian/ Pacific Islander graduates who responded, 5 strongly agreed, 14 agreed, 16 were neutral, 14 disagreed, and 8 strongly disagreed; of the White/ Caucasian graduates who responded, 56 strongly agreed, 131 agreed, 129 were neutral, 179 disagreed, and 111 strongly disagreed; of the Hispanic/ Latina graduates who responded, 2 strongly agreed, 8 agreed, 3 were neutral, 6 disagreed, and 2 strongly disagreed; of the Native American graduates who responded, 1 strongly agreed and 2 strongly disagreed; of the international student

graduates who responded, 7 strongly agreed, 6 agreed, 6 were neutral, 2 disagreed, and 1 strongly disagreed. Of all the ethnicities responding, 3 indicated the question was not applicable to them.

The chi-square value of 104.81 is statistically significant. The observed distribution of responses in Table 75 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 76
Graduate Responses to Questionnaire Item 26: "Dallas Seminary does not promote respect for diversity."

Response	Observed	Expected
Strongly Disagree	349	136
Disagree	328	136
Neutral	69	136
Agree	42	136
Strongly Agree	22	136
N/A	8	136
Total	818	816

$\chi^2 = 916.41$ *; $df = 5$; expected n rounded.

Eight hundred eighteen graduates responded to Questionnaire Item 26; of those 349 strongly disagreed and 328 disagreed that Dallas Seminary does not promote respect for diversity. Sixty-nine graduates were neutral, 42 agreed, and 22 strongly agreed with the statement. Eight graduates indicated the statement was not applicable to them.

The chi-square value of 916.4 is statistically significant. The observed distribution of responses in Table 76 departs significantly from the distribution of responses expected

under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 77

Graduate Responses to Questionnaire Item 26 by Gender: "Dallas Seminary does not promote respect for diversity."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	255	97	80	35
Disagree	232	97	88	35
Neutral	47	97	20	35
Agree	28	97	14	35
Strongly Agree	14	97	8	35
N/A	4	97	1	35
Total	580	582	211	210

$\chi^2 = 3.91^*$; $df = 5$; expected n rounded.

Five hundred eighty male and two hundred eleven female graduates responded to Questionnaire Item 26; of the male graduates who responded, 255 strongly disagreed and 232 disagreed that Dallas Seminary does not promote respect for diversity. Forty-seven were neutral, 28 agreed, and 14 strongly agreed. Of the females who responded, 80 strongly disagreed and 88 agreed; twenty were neutral, 14 agreed, and 8 strongly agreed. Four male graduates and one female graduate indicated the statement was not applicable to them.

The chi-square value of 3.91 is *not* statistically significant. The observed distribution of responses in Table 77 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 78

Graduate Responses to Questionnaire Item 26 by Ethnicity: "Dallas Seminary does not promote respect for diversity."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	6	10	15	10	287	101	9	3	2	1	8	4
Disagree	22	10	28	10	246	101	8	3	0	1	8	4
Neutral	15	10	7	10	38	101	2	3	1	1	2	4
Agree	15	10	4	10	20	101	1	3	0	1	2	4
Strongly Agree	3	10	3	10	13	101	1	3	0	1	2	4
N/A	0	10	1	10	2	101	0	3	0	1	0	4
Total	61	60	58	60	606	606	21	18	3	6	22	24

$\chi^2 = 138.86^*$; $df = 30$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred six White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 26.

Of the African American graduates who responded, 3 strongly agreed, 15 agreed, 15 were neutral, 22 disagreed, and 6 strongly disagreed; of the Asian/ Pacific Islander graduates who responded, 3 strongly agreed, 4 agreed, 7 were neutral, 28 disagreed, and 15 strongly disagreed; of the White/ Caucasian graduates who responded, 13 strongly agreed, 20 agreed, 38 were neutral, 246 disagreed, and 287 strongly disagreed; of the Hispanic/ Latina graduates who responded, 1 strongly agreed, 1 agreed, 2 were neutral, 8 disagreed, and 9 strongly disagreed; of the Native American graduates who responded, 1 were neutral and 2 strongly disagreed; of the international student graduates who responded, 2 strongly agreed, 2 agreed, 2 were neutral, 8 disagreed, and 8 strongly

disagreed. Of all the ethnicities responding, 5 indicated the question was not applicable to them.

The chi-square value of 138.86 is statistically significant. The observed distribution of responses in Table 78 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 79

Graduate Responses to Questionnaire Item 27: "Dallas Seminary media coverage of racial/ethnic events and issues is balanced."

Response	Observed	Expected
Strongly Disagree	17	136
Disagree	77	136
Neutral	307	136
Agree	256	136
Strongly Agree	53	136
N/A	104	136
Total	814	816

$\chi^2 = 510.03^*$; $df = 5$; expected n rounded.

Eight hundred fourteen graduates responded to Questionnaire Item 27; three hundred seven indicated they were neutral as to whether Dallas Seminary media coverage of racial or ethnic events and issues was balanced. Two hundred fifty-six agreed and 53 strongly agreed that media coverage was balanced. Seventy-seven disagreed and 17 strongly disagreed. One hundred four graduates indicated the statement was not applicable to them.

The chi-square value of 510.03 is statistically significant. The observed distribution of responses in Table 79 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 80

Graduate Responses to Questionnaire Item 27 by Gender: "Dallas Seminary media coverage of racial/ethnic events and issues is balanced."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	11	96	5	35
Disagree	43	96	32	35
Neutral	223	96	77	35
Agree	184	96	62	35
Strongly Agree	39	96	7	35
N/A	77	96	26	35
Total	577	576	209	210

$\chi^2 = 13.62^*$; $df = 5$; expected n rounded.

Five hundred seventy-seven male and two hundred nine female graduates responded to Questionnaire Item 27; of the male graduates who responded, one hundred eighty-four agreed and 39 strongly agreed that Dallas Seminary media coverage of racial/ethnic events and issues was balanced. Two hundred twenty-three were neutral, 43 disagreed, and strongly disagreed. Of the females who responded, 62 agreed and 6 strongly agreed. Seventy-seven were neutral, 32 disagreed, and 5 strongly disagreed. Seventy-seven male and twenty-six female graduates indicated the statement was not applicable to them.

The chi-square value of 13.62 is statistically significant. The observed distribution of responses in Table 80 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 81

Graduate Responses to Questionnaire Item 27 by Ethnicity: "Dallas Seminary media coverage of racial/ethnic events and issues is balanced."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	7	10	0	10	7	100	1	3	0	1	1	4
Disagree	21	10	7	10	37	100	3	3	1	1	4	4
Neutral	16	10	20	10	241	100	9	3	0	1	9	4
Agree	8	10	21	10	197	100	7	3	1	1	5	4
Strongly Agree	3	10	4	10	36	100	0	3	0	1	3	4
N/A	6	10	6	10	84	100	1	3	1	1	0	4
Total	61	60	58	60	602	600	21	18	3	6	22	24

$\chi^2 = 106.35^*$; $df = 30$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred two White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 27.

Of the African American graduates who responded, 3 strongly agreed, 8 agreed, 16 were neutral, 21 disagreed, and 7 strongly disagreed; of the Asian/ Pacific Islander graduates who responded, 4 strongly agreed, 21 agreed, 20 were neutral, and 7 disagreed; of the White/ Caucasian graduates who responded, 36 strongly agreed, 197 agreed, 241 were neutral, 37 disagreed, and 7 strongly disagreed; of the Hispanic/ Latina graduates who responded, 7 agreed, 9 were neutral, 3 disagreed, and 1 strongly disagreed; of the

Native American graduates who responded, 1 agreed and 1 disagreed; of the international student graduates who responded, 3 strongly agreed, 5 agreed, 9 were neutral, 4 disagreed, and 1 strongly disagreed. Of all the ethnicities responding, 101 indicated the question was not applicable to them.

The chi-square value of 106.35 is statistically significant. The observed distribution of responses in Table 81 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 82

Graduate Responses to Questionnaire Item 28: "Diversity at Dallas Seminary was one of the reasons I chose to attend."

Response	Observed	Expected
Strongly Disagree	223	136
Disagree	296	136
Neutral	142	136
Agree	56	136
Strongly Agree	14	136
N/A	85	136
Total	816	816

$\chi^2 = 419.77^*$; $df = 5$

Eight hundred sixteen graduates responded to Questionnaire Item 28; asked if diversity was one of the reasons they chose to attend Dallas Seminary, 223 graduates strongly disagreed and 296 disagreed. One hundred forty-two graduates were neutral, 56 agreed, and 14 strongly agreed. Eighty-five graduates indicated the statement was not applicable to them.

The chi-square value of 419.77 is statistically significant. The observed distribution of responses in Table 82 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 83

Graduate Responses to Questionnaire Item 28 by Gender: "Diversity at Dallas Seminary was one of the reasons I chose to attend."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	154	97	64	35
Disagree	213	97	75	35
Neutral	104	97	31	35
Agree	40	97	15	35
Strongly Agree	10	97	2	35
N/A	59	97	23	35
Total	580	582	210	210

$\chi^2 = 2.51^*$; $df = 5$; expected n rounded.

Five hundred eighty male and two hundred ten female graduates responded to Questionnaire Item 28; of the male graduates who responded, 213 disagreed and 154 strongly disagreed that diversity at Dallas Seminary was one of the reasons they chose to attend. One hundred four were neutral, 40 agreed, and 10 strongly agreed. Of the females who responded, 75 disagreed and 64 strongly disagreed. Thirty-one were neutral, 15 agreed, and 2 strongly agreed. Fifty-nine male and twenty-three female graduates indicated the statement was not applicable to them.

The chi-square value of 2.51 is *not* statistically significant. The observed distribution of responses in Table 83 is what is expected under the conditions of the null

hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 84

Graduate Responses to Questionnaire Item 28 by Ethnicity: "Diversity at Dallas Seminary was one of the reasons I chose to attend."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	27	10	18	10	155	101	5	3	1	1	7	4
Disagree	18	10	26	10	224	101	5	3	1	1	6	4
Neutral	8	10	5	10	112	101	5	3	1	1	1	4
Agree	3	10	5	10	41	101	1	3	0	1	4	4
Strongly Agree	0	10	1	10	9	101	0	3	0	1	2	4
N/A	5	10	3	10	64	101	5	3	0	1	2	4
Total	61	60	58	60	608	606	21	18	3	6	22	24

$\chi^2 = 43.61^*$; $df = 30$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred eight White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 28.

Of the African American graduates who responded, 3 agreed, 8 were neutral, 18 disagreed, and 27 strongly disagreed; of the Asian/ Pacific Islander graduates who responded, 1 strongly agreed, 5 agreed, 5 were neutral, 26 disagreed, and 18 strongly disagreed; of the White/ Caucasian graduates who responded, 9 strongly agreed, 41 agreed, 112 were neutral, 224 disagreed, and 155 strongly disagreed; of the Hispanic/ Latina graduates who responded, 1 agreed, 5 were neutral, 5 disagreed, and 5 strongly disagreed; of the Native American graduates who responded, 1 were neutral, 1 disagreed, and 1 strongly disagreed; of the international student graduates who responded, 2

strongly agreed, 4 agreed, 1 were neutral, 6 disagreed, and 7 strongly disagreed. Of all the ethnicities responding, 84 indicated the question was not applicable to them.

The chi-square value of 43.61 is *not* statistically significant. The observed distribution of responses in Table 84 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus the null hypothesis of no differences is accepted.

Table 85

Graduate Responses to Questionnaire Item 29: "Which racial/ethnic groups should Dallas Seminary make special efforts to recruit as students and as faculty?"

Response	Observed	Expected
None	411	31
All Groups	130	31
Internationals	59	31
African Americans	26	31
Hispanic Americans	20	31
Asian/Pacific Islander	9	31
Native Americans	5	31
H & AF	45	31
H, N, AP, & AF	21	31
H, AP, & AF	20	31
H, AF, & I	14	31
H, AP, AF, & I	12	31
H & N	10	31
H, N, & AF	8	31
H & I	6	31
AF & I	6	31
AP & AF	6	31
H & AP	4	31
N & AF	3	31
H, N, & I	2	31
H, N, & AP	2	31
H, N, AP, & I	2	31
AP & I	1	31
H, AP, & I	1	31
AP, AF, & I	1	31
N, AP, & I	1	31
H, N, AF, & I	1	31
Total	826	837

$\chi^2 = 5515.53^*$; $df = 26$; H= Hispanic American, N= Native American, AP= Asian/Pacific Islander, AF= African American, I= International

Eight hundred twenty-six graduates responded to Questionnaire Item 29; of those the majority ($n= 411$) responded that no special efforts should be taken to recruit any particular racial or ethnic groups as students or faculty. One hundred thirty graduates responded that all groups should be recruited.

One hundred nineteen graduates indicated that a single racial or ethnic group should be recruited; specifically, 59 indicated only internationals should be recruited, 26 indicated only African Americans, 20 indicated only Hispanic Americans, 9 graduates indicated only Asian/Pacific Islanders, and 5 indicated that only Native Americans should be recruited as students and faculty.

Of those graduates indicating that more than one racial or ethnic group be recruited as students and faculty, 45 selected Hispanics & African Americans, 21 selected Hispanics, Native Americans, Asian/Pacific Islanders, & African Americans, 20 selected Hispanics, Asian/Pacific Islanders, & African Americans, 14 selected Hispanics, African Americans, & internationals, 12 selected Hispanics, Asian/Pacific Islanders, African Americans, & internationals, and 10 graduates selected Hispanic & Native Americans. The remaining graduate selections ($n=44$) are noted in Table 29.

The chi-square value of 5515.53 is statistically significant. The observed distribution of responses in Table 85 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 86

Graduate Responses to Questionnaire Item 30: "Dallas Seminary provided an environment for the free and open expression of ideas, opinions and beliefs, regardless of racial/ethnic group."

Response	Observed	Expected
Strongly Disagree	13	137
Disagree	60	137
Neutral	70	137
Agree	419	137
Strongly Agree	257	137
N/A	1	137
Total	820	822

$\chi^2 = 1011.31^*$; $df = 5$; expected n rounded.

Eight hundred twenty graduates responded to Questionnaire Item 30; four hundred nineteen graduates agreed and 257 strongly agreed that Dallas Seminary provided an environment for the free and open expression of ideas opinions and beliefs regardless of racial or ethnic group. Seventy were neutral, 60 disagreed, and 13 strongly disagreed. One graduate indicated the statement was not applicable to them.

The chi-square value of 1011.31 is statistically significant. The observed distribution of responses in Table 86 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 87

Graduate Responses to Questionnaire Item 30 by Gender: "Dallas Seminary provided an environment for the free and open expression of ideas, opinions and beliefs, regardless of racial/ethnic group."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	7	97	6	35
Disagree	31	97	25	35
Neutral	48	97	21	35
Agree	297	97	110	35
Strongly Agree	197	97	49	35
N/A	1	97	0	35
Total	581	582	211	210

$\chi^2 = 18.40^*$; $df = 5$; expected n rounded.

Five hundred eighty-one male and two hundred eleven female graduates responded to Questionnaire Item 30; of the male graduates who responded, 297 agreed and 197 strongly agreed that Dallas Seminary provided an environment for the free and open expression of ideas, opinions, and beliefs, regardless of racial/ethnic group. Forty-eight were neutral, 31 disagreed, and 7 strongly disagreed. Of the females who responded, 110 agreed and 49 strongly agreed. Twenty-one were neutral, 25 disagreed, and 6 strongly disagreed. One male graduate indicated the statement was not applicable to him.

The chi-square value of 18.40 is statistically significant. The observed distribution of responses in Table 87 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 88

Graduate Responses to Questionnaire Item 30 by Ethnicity: "Dallas Seminary provided an environment for the free and open expression of ideas, opinions and beliefs, regardless of racial/ethnic group."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	2	10	2	10	7	101	1	3	0	1	1	4
Disagree	22	10	5	10	24	101	0	3	1	1	3	4
Neutral	11	10	4	10	46	101	5	3	1	1	1	4
Agree	21	10	34	10	318	101	10	3	1	1	13	4
Strongly Agree	4	10	13	10	213	101	5	3	0	1	4	4
N/A	0	10	0	10	1	101	0	3	0	1	0	4
Total	60	60	58	60	609	606	21	18	3	6	22	24

$\chi^2 = 136.24^*$; $df = 30$; expected n rounded.

Sixty African American, fifty-eight Asian/ Pacific Islanders, six hundred nine White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 30.

Of the African American graduates who responded, 4 strongly agreed, 21 agreed, 11 were neutral, 22 disagreed, and 2 strongly disagreed; of the Asian/ Pacific Islander graduates who responded, 13 strongly agreed, 34 agreed, 4 were neutral, 5 disagreed, and 2 strongly disagreed; of the White/ Caucasian graduates who responded, 213 strongly agreed, 318 agreed, 46 were neutral, 24 disagreed, and 7 strongly disagreed; of the Hispanic/ Latina graduates who responded, 5 strongly agreed, 10 agreed, 5 were neutral, and 1 strongly disagreed; of the Native American graduates who responded, 1 agreed, 1 were neutral, and 1 disagreed; of the international student graduates who responded, 4 strongly agreed, 13 agreed, 1 were neutral, 3 disagreed, and 1 strongly disagreed. Of all the ethnicities responding, 1 indicated the question was not applicable to them.

The chi-square value of 136.24 is statistically significant. The observed distribution of responses in Table 88 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Section 3: Your Overall Experience at Dallas Seminary

Table 89

Graduate Responses to Questionnaire Item 31: "Overall, my educational experience at Dallas Seminary was a rewarding one."

Response	Observed	Expected
Strongly Disagree	7	137
Disagree	4	137
Neutral	19	137
Agree	269	137
Strongly Agree	520	137
N/A	1	137
Total	820	822

$\chi^2 = 1691.13^*$; $df = 5$; expected n rounded.

Of the eight hundred twenty graduates who responded to Questionnaire Item 31, the majority ($n=520$) strongly agreed and two hundred sixty-nine agreed that their overall experience at Dallas Seminary was a rewarding one. Seven graduates strongly disagreed and four disagreed. Nineteen were neutral and one graduate indicated the statement was not applicable to them.

The chi-square value of 1691.13 is statistically significant. The observed distribution of responses in Table 89 departs significantly from the distribution of

responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 90

Graduate Responses to Questionnaire Item 31 by Gender: "Overall, my educational experience at Dallas Seminary was a rewarding one."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	4	97	3	35
Disagree	1	97	3	35
Neutral	8	97	9	35
Agree	187	97	76	35
Strongly Agree	380	97	120	35
N/A	1	97	0	35
Total	581	582	211	210

$\chi^2 = 14.57^*$; $df = 5$; expected n rounded.

Five hundred eighty-one male and two hundred eleven female graduates responded to Questionnaire Item 31; of the male graduates who responded, 380 strongly agreed and 187 agreed that overall their educational experience at Dallas Seminary was a rewarding one. Eight were neutral, 1 disagreed, and 4 strongly disagreed. Of the females who responded, 120 strongly agreed and 76 agreed. Nine were neutral, 3 disagreed, and 3 strongly disagreed. One male graduate indicated the statement was not applicable to him.

The chi-square value of 14.57 is statistically significant. The observed distribution of responses in Table 90 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 91

Graduate Responses to Questionnaire Item 31 by Ethnicity: "Overall, my educational experience at Dallas Seminary was a rewarding one."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	0	10	0	10	5	101	1	3	0	1	0	4
Disagree	0	10	1	10	3	101	0	3	0	1	0	4
Neutral	3	10	1	10	11	101	2	3	0	1	0	4
Agree	23	10	27	10	189	101	4	3	1	1	11	4
Strongly Agree	34	10	29	10	400	101	14	3	2	1	11	4
N/A	0	10	0	10	1	101	0	3	0	1	0	4
Total	61	60	58	60	608	606	21	18	3	6	22	24

$\chi^2 = 28.38^*$; $df = 30$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred eight White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 31.

Of the African American graduates who responded, 34 strongly agreed, 23 agreed, and 3 were neutral; of the Asian/ Pacific Islander graduates who responded, 29 strongly agreed, 27 agreed, 1 were neutral, and 1 disagreed; of the White/ Caucasian graduates who responded, 400 strongly agreed, 189 agreed, 11 were neutral, 3 disagreed, and 5 strongly disagreed; of the Hispanic/ Latina graduates who responded, 14 strongly agreed, 4 agreed, 2 were neutral, and 1 strongly disagreed; of the Native American graduates who responded, 2 strongly agreed and 1 agreed; of the international student graduates who responded, 11 strongly agreed and 11 agreed. Of all the ethnicities responding, 1 indicated the question was not applicable to them.

The chi-square value of 28.38 is *not* statistically significant. The observed distribution of responses in Table 91 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 92

Graduate Responses to Questionnaire Item 32: "The atmosphere in my classes did not make me feel like I belonged."

Response	Observed	Expected
Strongly Disagree	325	137
Disagree	364	137
Neutral	58	137
Agree	54	137
Strongly Agree	15	137
N/A	4	137
Total	820	822

$\chi^2 = 970.06^*$; $df = 5$; expected n rounded.

Eight hundred twenty graduates responded to Questionnaire Item 32; three hundred sixty-four graduates disagreed and 325 strongly disagreed that the atmosphere in their classes at Dallas Seminary did not make them feel like they belonged. Fifty-eight graduates were neutral, 54 agreed, and 15 strongly agreed. Four graduates indicated the statement was not applicable to them.

The chi-square value of 970.06 is statistically significant. The observed distribution of responses in Table 92 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 93

Graduate Responses to Questionnaire Item 32 by Gender: "The atmosphere in my classes did not make me feel like I belonged."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	241	97	72	35
Disagree	256	97	99	35
Neutral	40	97	17	35
Agree	29	97	20	35
Strongly Agree	11	97	3	35
N/A	4	97	0	35
Total	581	582	211	210

$\chi^2 = 9.38^*$; $df = 5$; expected n rounded.

Five hundred eighty-one male and two hundred eleven female graduates responded to Questionnaire Item 32; of the male graduates who responded, 256 disagreed and 241 strongly disagreed that the atmosphere in their classes did not make them feel like they belonged. Forty were neutral, 29 agreed, and 11 strongly agreed. Of the females who responded, 99 disagreed and 72 strongly disagreed. Seventeen were neutral, 20 agreed, and 3 strongly agreed. Four male graduates indicated the statement was not applicable to them.

The chi-square value of 9.83 is *not* statistically significant. The observed distribution of responses in Table 93 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 94

Graduate Responses to Questionnaire Item 32 by Ethnicity: "The atmosphere in my classes did not make me feel like I belonged."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	8	10	12	10	275	101	6	3	2	1	5	4
Disagree	30	10	34	10	255	101	11	3	1	1	13	4
Neutral	11	10	3	10	37	101	2	3	0	1	0	4
Agree	8	10	9	10	31	101	0	3	0	1	2	4
Strongly Agree	2	10	0	10	8	101	2	3	0	1	2	4
N/A	1	10	0	10	3	101	0	3	0	1	0	4
Total	60	60	58	60	609	606	21	18	3	6	22	24

$\chi^2 = 81.20^*$; $df = 30$; expected n rounded.

Sixty African American, fifty-eight Asian/ Pacific Islanders, six hundred nine White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 32.

Of the African American graduates who responded, 2 strongly agreed, 8 agreed, 11 were neutral, 30 disagreed, and 8 strongly disagreed; of the Asian/ Pacific Islander graduates who responded, 9 agreed, 3 were neutral, 34 disagreed, and 12 strongly disagreed; of the White/ Caucasian graduates who responded, 8 strongly agreed, 31 agreed, 37 were neutral, 255 disagreed, and 275 strongly disagreed; of the Hispanic/ Latina graduates who responded, 2 strongly agreed, 2 were neutral, 11 disagreed, and 6 strongly disagreed; of the Native American graduates who responded, 1 disagreed, and 2 strongly disagreed; of the international student graduates who responded, 2 strongly agreed, 2 agreed, 13 disagreed, and 5 strongly disagreed. Of all the ethnicities responding, 4 indicated the question was not applicable to them.

The chi-square value of 81.20 is statistically significant. The observed distribution of responses in Table 94 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 95

Graduate Responses to Questionnaire Item 33: "I would recommend Dallas Seminary to siblings or friends as a good place to go to seminary."

Response	Observed	Expected
Strongly Disagree	9	137
Disagree	21	137
Neutral	49	137
Agree	232	137
Strongly Agree	505	137
N/A	3	137
Total	819	822

$\chi^2 = 1465.11^*$; $df = 5$; expected n rounded.

Eight hundred nineteen graduates responded to Questionnaire Item 33; when asked if they would recommend Dallas Seminary as a good place to attend to siblings or friends, the majority ($n=505$) strongly agreed and 232 agreed. Forty-nine graduates were neutral, 21 disagreed, and 9 strongly disagreed. Three graduates indicated the statement was not applicable to them.

The chi-square value of 1465.11 is statistically significant. The observed distribution of responses in Table 95 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 96

Graduate Responses to Questionnaire Item 33 by Gender: "I would recommend Dallas Seminary to siblings or friends as a good place to go to seminary."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	6	97	3	35
Disagree	15	97	6	35
Neutral	31	97	15	35
Agree	166	97	62	35
Strongly Agree	359	97	125	35
N/A	3	97	0	35
Total	580	582	211	210

$\chi^2 = 2.37^*$; $df = 5$; expected n rounded.

Five hundred eighty male and two hundred eleven female graduates responded to Questionnaire Item 33; of the male graduates who responded, 359 strongly agreed and 166 agreed that they would recommend Dallas Seminary to siblings or friends as a good place to go to seminary. Thirty-one were neutral, 15 disagreed, and 6 strongly disagreed. Of the females who responded, 125 strongly agreed and 62 agreed. Fifteen were neutral, 6 disagreed, and 3 strongly disagreed. Three male graduates indicated the statement was not applicable to them.

The chi-square value of 2.37 is *not* statistically significant. The observed distribution of responses in Table 96 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 97

Graduate Responses to Questionnaire Item 33 by Ethnicity: "I would recommend Dallas Seminary to siblings or friends as a good place to go to seminary."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	1	10	0	10	4	101	1	3	0	1	0	4
Disagree	2	10	2	10	16	101	0	3	0	1	1	4
Neutral	7	10	5	10	29	101	3	3	1	1	1	4
Agree	19	10	23	10	163	101	5	3	0	1	13	4
Strongly Agree	31	10	27	10	394	101	12	3	2	1	7	4
N/A	0	10	1	10	2	101	0	3	0	1	0	4
Total	60	60	58	60	608	606	21	18	3	6	22	24

$\chi^2 = 59.75^*$; $df = 30$; expected n rounded.

Sixty African American, fifty-eight Asian/ Pacific Islanders, six hundred eight White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 33.

Of the African American graduates who responded, 31 strongly agreed, 19 agreed, 7 were neutral, 2 disagreed, and 1 strongly disagreed; of the Asian/ Pacific Islander graduates who responded, 27 strongly agreed, 23 agreed, 5 were neutral, and 2 disagreed; of the White/ Caucasian graduates who responded, 394 strongly agreed, 163 agreed, 29 were neutral, 16 disagreed, and 4 strongly disagreed; of the Hispanic/ Latina graduates who responded, 12 strongly agreed, 5 agreed, 3 were neutral, and 1 strongly disagreed; of the Native American graduates who responded, 2 strongly agreed and 1 was neutral; of the international student graduates who responded, 7 strongly agreed, 13 agreed, 1 were neutral, and 1 disagreed. Of all the ethnicities responding, 3 indicated the question was not applicable to them.

The chi-square value of 59.75 is statistically significant. The observed distribution of responses in Table 97 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 98

Graduate Responses to Questionnaire Item 34: "The overall quality of academic programs at Dallas Seminary was excellent."

Response	Observed	Expected
Strongly Disagree	5	136
Disagree	11	136
Neutral	21	136
Agree	271	136
Strongly Agree	509	136
N/A	1	136
Total	818	816

$\chi^2 = 1625.35^*$; $df = 5$; expected n rounded.

Eight hundred eighteen graduates responded to Questionnaire Item 34 regarding the overall quality of academic programs at Dallas Seminary; the majority ($n=509$) strongly agreed that the quality of academic programs at Dallas Seminary was excellent. Two hundred seventy-one agreed, 21 were neutral, 11 disagreed, and 5 strongly disagreed. One student responded that the statement was not applicable to them.

The chi-square value of 1625.35 is statistically significant. The observed distribution of responses in Table 98 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 99

Graduate Responses to Questionnaire Item 34 by Gender: "The overall quality of academic programs at Dallas Seminary was excellent."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	2	97	3	35
Disagree	6	97	5	35
Neutral	11	97	10	35
Agree	196	97	67	35
Strongly Agree	365	97	124	35
N/A	1	97	0	35
Total	581	582	209	210

$\chi^2 = 10.55^*$; $df = 5$; expected n rounded.

Five hundred eighty-one male and two hundred nine female graduates responded to Questionnaire Item 34; of the male graduates who responded, 365 strongly agreed and 196 agreed that the overall quality of academic programs at Dallas Seminary was excellent. Eleven were neutral, 6 disagreed, and 2 strongly disagreed. Of the females who responded, 124 strongly agreed and 67 agreed. Ten were neutral, 5 disagreed, and 3 strongly disagreed. One male graduate indicated the statement was not applicable to him.

The chi-square value of 10.55 is *not* statistically significant. The observed distribution of responses in Table 99 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 100

Graduate Responses to Questionnaire Item 34 by Ethnicity: "The overall quality of academic programs at Dallas Seminary was excellent."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	0	10	0	10	2	101	0	3	0	1	0	4
Disagree	0	10	4	10	6	101	1	3	0	1	0	4
Neutral	4	10	4	10	13	101	0	3	0	1	0	4
Agree	17	10	22	10	197	101	10	3	1	1	10	4
Strongly Agree	39	10	28	10	388	101	10	3	2	1	12	4
N/A	0	10	0	10	1	101	0	3	0	1	0	4
Total	60	60	58	60	607	606	21	18	3	6	22	24

$\chi^2 = 72.46^*$; $df = 30$; expected n rounded.

Sixty African American, fifty-eight Asian/ Pacific Islanders, six hundred seven White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 34.

Of the African American graduates who responded, 39 strongly agreed, 17 agreed, and 4 were neutral; of the Asian/ Pacific Islander graduates who responded, 28 strongly agreed, 22 agreed, 4 were neutral, and 4 disagreed; of the White/ Caucasian graduates who responded, 388 strongly agreed, 197 agreed, 13 were neutral, 6 disagreed, and 2 strongly disagreed; of the Hispanic/ Latina graduates who responded, 10 strongly agreed, 10 agreed, and 1 disagreed; of the Native American graduates who responded, 2 strongly agreed and 1 agreed; of the international student graduates who responded, 12 strongly agreed and 10 agreed. Of all the ethnicities responding, 1 indicated the question was not applicable to them.

The chi-square value of 72.46 is statistically significant. The observed distribution of responses in Table 100 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 101

Graduate Responses to Questionnaire Item 35: "I felt as though I belonged in the Dallas Seminary campus community."

Response	Observed	Expected
Strongly Disagree	18	136
Disagree	77	136
Neutral	98	136
Agree	328	136
Strongly Agree	277	136
N/A	17	136
Total	815	816

$\chi^2 = 660.77^*$; $df = 5$; expected n rounded.

Eight hundred fifteen graduates responded to Questionnaire Item 35; three hundred twenty-eight strongly agreed and 277 agreed to feeling as though they belonged in the Dallas Seminary campus community. Ninety-eight graduates were neutral, 98 were neutral, 77 disagreed and 18 strongly disagreed. Seventeen graduates indicated that the statement was not applicable to them.

The chi-square value of 660.77 is statistically significant. The observed distribution of responses in Table 101 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 102

Graduate Responses to Questionnaire Item 35 by Gender: "I felt as though I belonged in the Dallas Seminary campus community."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Strongly Disagree	11	97	6	35
Disagree	46	97	27	35
Neutral	83	97	13	35
Agree	228	97	92	35
Strongly Agree	198	97	66	35
N/A	13	97	4	35
Total	579	582	208	210

$\chi^2 = 14.30^*$; $df = 5$; expected n rounded.

Five hundred seventy-nine male and two hundred eight female graduates responded to Questionnaire Item 35; of the male graduates who responded, 228 agreed and 198 strongly agreed that they felt as though they belonged in the Dallas Seminary campus community. Eighty-three were neutral, 46 disagreed, and 11 strongly disagreed. Of the females who responded, 92 agreed and 66 strongly agreed. Thirteen were neutral, 27 disagreed, and 6 strongly disagreed. Thirteen male and four female graduates indicated the statement was not applicable to them.

The chi-square value of 14.30 is statistically significant. The observed distribution of responses in Table 102 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 103

Graduate Responses to Questionnaire Item 35 by Ethnicity: "I felt as though I belonged in the Dallas Seminary campus community."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Strongly Disagree	2	10	0	10	12	101	1	3	0	1	1	4
Disagree	9	10	9	10	51	101	3	3	0	1	3	4
Neutral	9	10	9	10	66	101	3	3	1	1	3	4
Agree	26	10	24	10	238	101	9	3	1	1	13	4
Strongly Agree	14	10	14	10	223	101	5	3	1	1	2	4
N/A	0	10	2	10	14	101	0	3	0	1	0	4
Total	60	60	58	60	604	606	21	18	3	6	22	24

$\chi^2 = 30.37^*$; $df = 30$; expected n rounded.

Sixty African American, fifty-eight Asian/ Pacific Islanders, six hundred four White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 35.

Of the African American graduates who responded, 14 strongly agreed, 26 agreed, 9 were neutral, 9 disagreed, and 2 strongly disagreed; of the Asian/ Pacific Islander graduates who responded, 14 strongly agreed, 24 agreed, 9 were neutral, and 9 disagreed; of the White/ Caucasian graduates who responded, 223 strongly agreed, 238 agreed, 66 were neutral, 51 disagreed, and 12 strongly disagreed; of the Hispanic/ Latina graduates who responded, 5 strongly agreed, 9 agreed, 3 were neutral, 3 disagreed, and 1 strongly disagreed; of the Native American graduates who responded, 1 strongly agreed, 1 agreed, and 1 was neutral; of the international student graduates who responded, 2 strongly agreed, 13 agreed, 3 were neutral, 3 disagreed, and 1 strongly disagreed. Of all the ethnicities responding, 16 indicated the question was not applicable to them.

The chi-square value of 30.37 is *not* statistically significant. The observed distribution of responses in Table 103 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Section 4: Your General Experiences at Dallas Seminary

Table 104

Graduate Responses to Questionnaire Item 36: "Indicate the extent to which you believe racial conflict on campus was present at Dallas Seminary when you attended."

Response	Observed	Expected
Little/None	579	164
Some	187	164
Quite a bit	87	164
A great deal	8	164
N/A	28	164
Total	818	820

$\chi^2 = 1451.64^*$; $df = 4$; expected n rounded.

Of the eight hundred eighteen graduates who responded to Questionnaire Item 36; the majority ($n=579$) believed little or no racial conflict was present at Dallas Seminary when they attended. One hundred eight-seven graduates believed some racial conflict was present, 87 believed there was quite a bit of racial conflict, and 8 believed there was a great deal of racial conflict present. Twenty-eight graduates indicated the statement was not applicable to them.

The chi-square value of 1451.64 is statistically significant. The observed distribution of responses in Table 104 departs significantly from the distribution of

responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 105

Graduate Responses to Questionnaire Item 36 by Gender: "Indicate the extent to which you believe racial conflict on campus was present at Dallas Seminary when you attended."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Little/None	422	116	138	42
Some	126	116	56	42
Quite a bit	11	116	4	42
A great deal	4	116	3	42
N/A	18	116	9	42
Total	581	580	210	210

$\chi^2 = 4.29$ *; $df = 4$; expected n rounded.

Five hundred eighty-one male and two hundred ten female graduates responded to Questionnaire Item 36; of the male graduates who responded, the majority ($n=422$) believed little or no racial conflict was present at Dallas Seminary when they attended. One hundred twenty-six believed some racial conflict was present, 11 believed there was quite a bit of racial conflict, and 4 believed there was a great deal of racial conflict present. Of the female graduates who responded, the majority ($n=138$) believed little or no racial conflict was present. Fifty-six believed some racial conflict was present, 4 believed there was quite a bit of racial conflict, and 3 believed there was a great deal of racial conflict present. Eighteen male and nine female graduates indicated the statement was not applicable to them.

The chi-square value of 4.29 is *not* statistically significant. The observed distribution of responses in Table 105 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 106

Graduate Responses to Questionnaire Item 36 by Ethnicity: "Indicate the extent to which you believe racial conflict on campus was present at Dallas Seminary when you attended."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Little/None	28	12	36	12	453	122	12	4	2	1	11	4
Some	23	12	15	12	127	122	9	4	1	1	6	4
Quite a bit	2	12	1	12	10	122	0	4	0	1	2	4
A great deal	3	12	1	12	2	122	0	4	0	1	1	4
N/A	4	12	5	12	16	122	0	4	0	1	2	4
Total	61	60	58	60	608	610	21	20	3	5	22	20

$\chi^2 = 59.21^*$; $df = 24$

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred eight White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 36.

Of the African American graduates who responded, 28 reported little to none, 23 some, 2 quite a bit, and 3 a great deal; of the Asian/ Pacific Islander graduates who responded, 36 reported little to none, 15 some, 1 quite a bit, and 1 a great deal; of the White/ Caucasian graduates who responded, 453 reported little to none, 127 some, 10 quite a bit, and 2 a great deal; of the Hispanic/ Latina graduates who responded, 12 reported little to none and 9 some; of the Native American graduates who responded, 2 reported little to none and 1 some; of the international student graduates who responded,

11 reported little to none, 6 some, 2 quite a bit, and 1 a great deal. Of all the ethnicities responding, 27 indicated the question was not applicable to them

The chi-square value of 59.21 is statistically significant. The observed distribution of responses in Table 106 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 107

Graduate Responses to Questionnaire Item 37: "Indicate the extent to which you believe respect by faculty for students of different racial and ethnic groups was present at Dallas Seminary when you attended."

Response	Observed	Expected
Little/None	11	163
Some	53	163
Quite a bit	200	163
A great deal	543	163
N/A	10	163
Total	817	815

$\chi^2 = 1250.80^*$; $df = 4$; expected n rounded.

Eight hundred seventeen graduates responded to Questionnaire Item 37 regarding faculty respect for students of different racial and ethnic groups; Five hundred forty-three believed there was a great deal of respect by faculty for students of different racial and ethnic groups. Two hundred believed there was quite a bit of respect, 53 believed there was some respect, and 11 believed there was little or no respect by faculty for different racial and ethnic groups. Ten graduates believed the statement was not applicable to them.

The chi-square value of 1250.80 is statistically significant. The observed distribution of responses in Table 107 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 108

Graduate Responses to Questionnaire Item 37 by Gender: "Indicate the extent to which you believe respect by faculty for students of different racial and ethnic groups was present at Dallas Seminary when you attended."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Little/None	7	116	2	42
Some	39	116	11	42
Quite a bit	132	116	64	42
A great deal	393	116	132	42
N/A	9	116	1	42
Total	580	580	210	210

$\chi^2 = 6.29^*$; $df = 4$

Five hundred eighty male and two hundred ten female graduates responded to Questionnaire Item 37; of the male graduates who responded, the majority ($n=393$) believed there was a great deal of respect by faculty for students of different racial and ethnic groups. One hundred thirty-two believed there was quite a bit of respect, 39 believed there was some respect, and 7 believed there was little or no respect by faculty for different racial and ethnic groups. Of the female graduates who responded, the majority ($n=132$) believed there was a great deal of respect. Sixty-four believed there was quite a bit of respect, 11 believed there was some respect, and 2 believed there was

little or no respect by faculty for different racial and ethnic groups. Nine male graduates and one female graduate indicated the statement was not applicable to them.

The chi-square value of 6.29 is *not* statistically significant. The observed distribution of responses in Table 108 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 109

Graduate Responses to Questionnaire Item 37 by Ethnicity: "Indicate the extent to which you believe respect by faculty for students of different racial and ethnic groups was present at Dallas Seminary when you attended."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Little/None	2	12	1	12	6	121	0	4	0	1	0	4
Some	12	12	5	12	26	121	2	4	1	1	4	4
Quite a bit	23	12	24	12	135	121	7	4	0	1	6	4
A great deal	21	12	25	12	434	121	12	4	2	1	12	4
N/A	1	12	3	12	6	121	0	4	0	1	0	4
Total	59	60	58	60	607	605	21	20	3	5	22	20

$\chi^2 = 76.12^*$; $df = 24$; expected n rounded.

Fifty-nine African American, fifty-eight Asian/ Pacific Islanders, six hundred seven White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 37.

Of the African American graduates who responded, 2 reported little to none, 12 some, 23 quite a bit, and 21 a great deal; of the Asian/ Pacific Islander graduates who responded, 1 reported little to none, 5 some, 24 quite a bit, and 25 a great deal; of the White/ Caucasian graduates who responded, 6 reported little to none, 26 some, 135 quite

a bit, and 434 a great deal; of the Hispanic/ Latina graduates who responded, 2 reported some, 7 quite a bit, and 12 a great deal; of the Native American graduates who responded, 1 reported some, and 2 a great deal; of the international student graduates who responded, 4 reported some, 6 quite a bit, and 12 a great deal.

Of all the ethnicities responding, 10 indicated the question was not applicable to them

The chi-square value of 76.12 is statistically significant. The observed distribution of responses in Table 109 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 110

Graduate Responses to Questionnaire Item 38: "Indicate the extent to which you believe respect by students for other students of different racial and ethnic groups was present at Dallas Seminary when you attended."

Response	Observed	Expected
Little/None	10	163
Some	100	163
Quite a bit	321	163
A great deal	374	163
N/A	8	163
Total	813	815

$\chi^2 = 743.46^*$; $df = 4$; expected n rounded.

Eight hundred thirteen graduates responded to Questionnaire Item 38 regarding student respect for other students of different racial and ethnic groups; Three hundred seventy-four believed there was a great deal of respect by students for students of different racial and ethnic groups. Three hundred twenty-one believed there was quite a

bit of respect, 100 believed there was some respect, and 10 believed there was little or no respect by students for students of different racial and ethnic groups. Eight graduates believed the statement was not applicable to them.

The chi-square value of 743.46 is statistically significant. The observed distribution of responses in Table 110 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 111

Graduate Responses to Questionnaire Item 38 by Gender: "Indicate the extent to which you believe respect by students for other students of different racial and ethnic groups was present at Dallas Seminary when you attended."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Little/None	10	116	0	41
Some	64	116	31	41
Quite a bit	218	116	97	41
A great deal	281	116	77	41
N/A	8	116	0	41
Total	581	580	205	205

$\chi^2 = 15.97^*$; $df = 4$; expected n rounded.

Five hundred eighty-one male and two hundred five female graduates responded to Questionnaire Item 38; of the male graduates who responded, the majority ($n=281$) believed there was a great deal of respect by students for students of different racial and ethnic groups. Two hundred eighteen believed there was quite a bit of respect, 64 believed there was some respect, and 10 believed there was little or no respect by students for students of different racial and ethnic groups. Of the female graduates who

responded, 77 believed there was a great deal of respect by students for students. Ninety-seven believed there was quite a bit of respect, and 31 believed there was some respect by students for students of different racial and ethnic groups. Eight male graduates indicated the statement was not applicable to them.

The chi-square value of 15.97 is statistically significant. The observed distribution of responses in Table 111 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 112

Graduate Responses to Questionnaire Item 38 by Ethnicity: "Indicate the extent to which you believe respect by students for other students of different racial and ethnic groups was present at Dallas Seminary when you attended."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Little/None	3	12	1	12	5	121	0	4	0	1	0	4
Some	22	12	14	12	44	121	6	4	1	1	7	4
Quite a bit	22	12	21	12	249	121	9	4	0	1	7	4
A great deal	13	12	19	12	300	121	6	4	2	1	8	4
N/A	0	12	2	12	5	121	0	4	0	1	0	4
Total	60	60	57	60	603	605	21	20	3	5	22	20

$\chi^2 = 94.82^*$; $df = 24$; expected n rounded.

Sixty African American, fifty-seven Asian/ Pacific Islanders, six hundred three White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 38.

Of the African American graduates who responded, 3 reported little to none, 22 some, 22 quite a bit, and 13 a great deal; of the Asian/ Pacific Islander graduates who

responded, 1 reported little to none, 14 some, 21 quite a bit, and 19 a great deal; of the White/ Caucasian graduates who responded, 5 reported little to none, 44 some, 249 quite a bit, and 9 a great deal; of the Hispanic/ Latina graduates who responded, reported some, quite a bit, and a great deal; of the Native American graduates who responded, 1 reported some and 2 a great deal; of the international student graduates who responded, 7 reported some, 7 quite a bit, and 8 a great deal. Of all the ethnicities responding, 7 indicated the question was not applicable to them

The chi-square value of 94.82 is statistically significant. The observed distribution of responses in Table 112 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 113

Graduate Responses to Questionnaire Item 39: "Indicate the extent to which you believe racial/ethnic separation on campus was present at Dallas Seminary when you attended."

Response	Observed	Expected
Little/None	175	164
Some	425	164
Quite a bit	136	164
A great deal	61	164
N/A	21	164
Total	818	820

$\chi^2 = 611.75^*$; $df = 4$; expected n rounded.

Eight hundred eighteen graduates responded to Questionnaire Item 39 regarding the presence of racial separation at Dallas Seminary; four hundred twenty-five graduates

believed there was some racial separation present, 136 believed there was quite a bit of racial separation, 61 graduates believed there was a great deal of separation, and 175 believed there was little or no racial separation present. Twenty-one graduates believed the statement was not applicable to them.

The chi-square value of 611.75 is statistically significant. The observed distribution of responses in Table 113 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 114

Graduate Responses to Questionnaire Item 39 by Gender: "Indicate the extent to which you believe racial/ethnic separation on campus was present at Dallas Seminary when you attended."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Little/None	133	116	31	42
Some	303	116	112	42
Quite a bit	91	116	42	42
A great deal	40	116	19	42
N/A	14	116	5	42
Total	581	580	209	210

$\chi^2 = 7.66^*$; $df = 4$; expected n rounded.

Five hundred eighty-one male and two hundred nine female graduates responded to Questionnaire Item 39; of the male graduates who responded, the majority ($n=303$) believed some racial separation was present at Dallas Seminary when they attended. Thirty-one believed little or no racial separation was present, 91 believed there was quite a bit of racial separation, and 40 believed there was a great deal of racial separation

present. Of the female graduates who responded, the majority ($n=112$) believed some racial separation was present. Thirty-one believed little or no racial separation was present, 42 believed there was quite a bit of racial separation, and 19 believed there was a great deal of racial separation present. Fourteen male and five female graduates indicated the statement was not applicable to them.

The chi-square value of 7.66 is *not* statistically significant. The observed distribution of responses in Table 114 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 115

Graduate Responses to Questionnaire Item 39 by Ethnicity: "Indicate the extent to which you believe racial/ethnic separation on campus was present at Dallas Seminary when you attended."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Little/None	4	12	12	12	134	121	2	9.5	1	33.3	5	22.7
Some	23	12	31	12	327	121	13	61.9	0	0.0	11	50.0
Quite a bit	15	12	7	12	102	121	5	23.8	1	33.3	3	13.6
A great deal	17	12	6	12	29	121	1	4.8	1	33.3	2	9.1
N/A	1	12	2	12	15	121	0	0.0	0	0.0	1	4.5
Total	60	60	58	60	607	100	21	100	3	100	22	100

$\chi^2 = 71.61^*$; $df = 24$

Sixty African American, fifty-eight Asian/ Pacific Islanders, six hundred seven White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 39.

Of the African American graduates who responded, 4 reported little to none, 23 some, 15 quite a bit, and 17 a great deal; of the Asian/ Pacific Islander graduates who responded, 12 reported little to none, 31 some, 7 quite a bit, and 6 a great deal; of the White/ Caucasian graduates who responded, 134 reported little to none, 327 some, 102 quite a bit, and 29 a great deal; of the Hispanic/ Latina graduates who responded, 2 reported little to none, 13 some, 5 quite a bit, and 1 a great deal; of the Native American graduates who responded, 1 reported little to none, 1 quite a bit, and 1 a great deal; of the international student graduates who responded, 5 reported little to none, 11 some, 3 quite a bit, and 2 a great deal. Of all the ethnicities responding, 19 indicated the question was not applicable to them

The chi-square value of 71.61 is statistically significant. The observed distribution of responses in Table 115 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 116

Graduate Responses to Questionnaire Item 40: "Indicate the extent to which you believe seminary commitment to the success of students of different racial and ethnic groups was present at Dallas Seminary when you attended."

Response	Observed	Expected
Little/None	21	163
Some	104	163
Quite a bit	273	163
A great deal	363	163
N/A	55	163
Total	816	815

$\chi^2 = 535.59^*$; $df = 4$; expected n rounded.

Eight hundred sixteen graduates responded to Questionnaire Item 40 regarding Dallas Seminary's commitment to the success of students of different racial and ethnic groups; Three hundred sixty-three believed there was a great deal of seminary commitment to the success of students of different racial and ethnic groups, 273 believed there was quite a bit of commitment to success, 273 believed there was some commitment, and 21 believed there was little or no seminary commitment to the success of students of different racial and ethnic groups. Fifty-five graduates believed the statement was not applicable to them.

The chi-square value of 535.59 is statistically significant. The observed distribution of responses in Table 116 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 117

Graduate Responses to Questionnaire Item 40 by Gender: "Indicate the extent to which you believe seminary commitment to the success of students of different racial and ethnic groups was present at Dallas Seminary when you attended."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Little/None	15	116	5	42
Some	68	116	33	42
Quite a bit	179	116	84	42
A great deal	280	116	71	42
N/A	37	116	16	42
Total	579	580	209	210

$\chi^2 = 13.44^*$; $df = 4$; expected n rounded.

Five hundred seventy-nine male and two hundred nine female graduates responded to Questionnaire Item 40; of the male graduates who responded, 280 believed there was a great deal of seminary commitment to the success of students of different racial and ethnic groups. One hundred seventy-nine believed there was quite a bit of commitment, 68 believed there was some commitment, and 15 believed there was little or no seminary commitment. Of the female graduates who responded, 71 believed there was a great deal of seminary commitment, 84 believed there was quite a bit of commitment, 33 believed there was some commitment, and 5 believed there was little or no seminary commitment to the success of students of different racial and ethnic groups. Thirty-seven male and sixteen female graduates indicated the statement was not applicable to them.

The chi-square value of 13.44 is statistically significant. The observed distribution of responses in Table 117 departs significantly from the distribution of responses

expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 118

Graduate Responses to Questionnaire Item 40 by Ethnicity: "Indicate the extent to which you believe seminary commitment to the success of students of different racial and ethnic groups was present at Dallas Seminary when you attended."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Little/None	3	12	4	12	8	121	0	4	0	1	2	4
Some	23	12	15	12	52	121	5	4	0	1	5	4
Quite a bit	22	12	20	12	199	121	10	4	2	1	6	4
A great deal	9	12	15	12	303	121	6	4	1	1	7	4
N/A	2	12	4	12	44	121	0	4	0	1	2	4
Total	59	60	58	60	606	605	21	20	3	5	22	20

$\chi^2 = 106.98^*$; $df = 24$; expected n rounded.

Fifty-nine African American, fifty-eight Asian/ Pacific Islanders, six hundred six White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 40.

Of the African American graduates who responded, 3 reported little to none, 23 some, 22 quite a bit, and 9 a great deal; of the Asian/ Pacific Islander graduates who responded, 4 reported little to none, 15 some, 20 quite a bit, and 15 a great deal; of the White/ Caucasian graduates who responded, 8 reported little to none, 52 some, 199 quite a bit, and 303 a great deal; of the Hispanic/ Latina graduates who responded, 5 reported some, 10 quite a bit, and 6 a great deal; of the Native American graduates who responded, 2 reported quite a bit, and 1 a great deal; of the international student graduates

who responded, 2 reported little to none, 5 some, 6 quite a bit, and 7 a great deal. Of all the ethnicities responding, 53 indicated the question was not applicable to them

The chi-square value of 106.98 is statistically significant. The observed distribution of responses in Table 118 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 119

Graduate Responses to Questionnaire Item 41: "Indicate the extent to which you believe friendship between students of different racial and ethnic groups was present at Dallas Seminary when you attended."

Response	Observed	Expected
Little/None	15	164
Some	177	164
Quite a bit	387	164
A great deal	228	164
N/A	12	164
Total	819	820

$\chi^2 = 606.22^*$; $df = 4$; expected n rounded.

Eight hundred nineteen graduates responded to Questionnaire Item 41 regarding the presence of friendship between students of different racial and ethnic groups; three hundred eighty-seven graduates believed that quite a bit of friendship between groups was present. Two hundred twenty-eight believed there was a great deal of friendship between groups, 177 believed there was some, and 15 believed there was little or no friendship between groups. Twelve graduates believed the statement was not applicable to them.

The chi-square value of 606.22 is statistically significant. The observed distribution of responses in Table 119 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 120

Graduate Responses to Questionnaire Item 41 by Gender: "Indicate the extent to which you believe friendship between students of different racial and ethnic groups was present at Dallas Seminary when you attended."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Little/None	14	116	1	42
Some	120	116	56	42
Quite a bit	285	116	88	42
A great deal	152	116	63	42
N/A	10	116	2	42
Total	581	580	210	210

$\chi^2 = 8.65^*$; $df = 4$; expected n rounded.

Five hundred eighty-one male and two hundred ten female graduates responded to Questionnaire Item 41; of the male graduates who responded, 285 believed that quite a bit of friendship between groups was present. One hundred fifty-two believed there was a great deal of friendship between groups, 120 believed there was some, and 14 believed there was little or no friendship between groups. Of the female graduates who responded, 88 believed that quite a bit of friendship between groups was present. Sixty-three believed there was a great deal of friendship between groups, 56 believed there was some, and 1 believed there was little or no friendship between groups. Ten male and two female graduates indicated the statement was not applicable to them.

The chi-square value of 8.65 is *not* statistically significant. The observed distribution of responses in Table 120 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 121

Graduate Responses to Questionnaire Item 41 by Ethnicity: "Indicate the extent to which you believe friendship between students of different racial and ethnic groups was present at Dallas Seminary when you attended."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Little/None	1	12	3	12	9	122	0	4	0	1	2	4
Some	22	12	15	12	120	122	7	4	1	1	6	4
Quite a bit	25	12	25	12	294	122	10	4	0	1	11	4
A great deal	10	12	14	12	176	122	4	4	2	1	3	4
N/A	2	12	1	12	9	122	0	4	0	1	0	4
Total	61	60	58	60	608	610	21	20	3	5	22	20

$\chi^2 = 33.01^*$; $df = 24$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred eight White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 41.

Of the African American graduates who responded, 1 reported little to none, 22 some, 25 quite a bit, and 10 a great deal; of the Asian/ Pacific Islander graduates who responded, 3 reported little to none, 15 some, 25 quite a bit, and 14 a great deal; of the White/ Caucasian graduates who responded, 9 reported little to none, 120 some, 294 quite a bit, and 176 a great deal; of the Hispanic/ Latina graduates who responded, 7 reported some, 10 quite a bit, and 4 a great deal; of the Native American graduates who

responded, 1 reported some and 2 a great deal; of the international student graduates who responded, 2 reported little to none, 6 some, 11 quite a bit, and 3 a great deal. Of all the ethnicities responding, 12 indicated the question was not applicable to them

The chi-square value of 33.01 is *not* statistically significant. The observed distribution of responses in Table 121 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 122

Graduate Responses to Questionnaire Item 42: "Indicate the extent to which you believe interracial tensions in the residence halls was present at Dallas Seminary when you attended."

Response	Observed	Expected
Little/None	206	163
Some	31	163
Quite a bit	2	163
A great deal	6	163
N/A	568	163
Total	813	815

$\chi^2 = 1438.29^*$; $df = 4$; expected n rounded.

Eight hundred thirteen graduates responded to Questionnaire Item 42 regarding the extent to which interracial tension in the residence halls at Dallas Seminary; the majority ($n=568$) responded that the statement was not applicable to them. Two hundred six graduates responded that little or no interracial tension was present in the residence halls, 31 responded that there was some tension, 2 thought there was quite a bit of interracial tension, and 6 thought there was a great deal of interracial tension.

The chi-square value of 1438.29 is statistically significant. The observed distribution of responses in Table 122 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 123

Graduate Responses to Questionnaire Item 42 by Gender: "Indicate the extent to which you believe interracial tensions in the residence halls was present at Dallas Seminary when you attended."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Little/None	167	115	33	42
Some	25	115	5	42
Quite a bit	1	115	1	42
A great deal	4	115	1	42
N/A	380	115	168	42
Total	577	575	208	210

$\chi^2 = 17.29^*$; $df = 4$; expected n rounded.

Five hundred seventy-seven male and two hundred eight female graduates responded to Questionnaire Item 42; of the male graduates who responded, 167 responded that little or no interracial tension was present in the residence halls, 25 responded that there was some tension, 1 thought there was quite a bit of interracial tension, and 4 thought there was a great deal of interracial tension. Of the female graduates who responded, 33 responded that little or no interracial tension was present in the residence halls, 5 responded that there was some tension, 1 thought there was quite a bit, and 1 thought there was a great deal of interracial tension. Three hundred eighty male and one hundred sixty-eight female graduates indicated the statement was not applicable to them.

The chi-square value of 17.29 is statistically significant. The observed distribution of responses in Table 123 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 124

Graduate Responses to Questionnaire Item 42 by Ethnicity: "Indicate the extent to which you believe interracial tensions in the residence halls was present at Dallas Seminary when you attended."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Little/None	8	12	15	12	155	121	6	4	0	1	8	4
Some	4	12	4	12	17	121	1	4	0	1	3	4
Quite a bit	0	12	0	12	1	121	0	4	0	1	1	4
A great deal	0	12	1	12	2	121	0	4	0	1	1	4
N/A	48	12	37	12	429	121	14	4	3	1	9	4
Total	60	60	57	60	604	605	21	20	3	5	22	20

$\chi^2 = 48.90^*$; $df = 24$; expected n rounded.

Sixty African American, fifty-seven Asian/ Pacific Islanders, six hundred four White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 42.

Of the African American graduates who responded, 8 reported little to none and 4 some; of the Asian/ Pacific Islander graduates who responded, 15 reported little to none, 4 some, and 1 a great deal; of the White/ Caucasian graduates who responded, 155 reported little to none, 17 some, 1 quite a bit, and 2 a great deal; of the Hispanic/ Latina graduates who responded, 6 reported little to none and 1 some; of the international student graduates who responded, 8 reported little to none, 3 some, 1 quite a bit, and 1 a

great deal. The majority of respondents in all ethnic groups (N=550) indicated the question was not applicable to them.

The chi-square value of 48.90 is statistically significant. The observed distribution of responses in Table 124 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 125

Graduate Responses to Questionnaire Item 43: "Indicate the extent to which you believe interracial tension in the classroom was present at Dallas Seminary when you attended."

Response	Observed	Expected
Little/None	678	163
Some	98	163
Quite a bit	3	163
A great deal	5	163
N/A	33	163
Total	817	815

$\chi^2 = 2061.89^*$; $df = 4$; expected n rounded.

Eight hundred seventeen graduates responded to Questionnaire Item 43 regarding the presence of interracial tension in the classroom at Dallas Seminary; the majority ($n=678$) responded that there was little or no interracial tension in the classroom. Ninety-eight believed there was some interracial tension; 3 graduates believed there was quite a bit of tension, and 5 graduates responded that there was a great deal of interracial tension in the classroom at Dallas Seminary. Thirty-three graduates indicated the statement was not applicable to them.

The chi-square value of 2061.89 is statistically significant. The observed distribution of responses in Table 125 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 126

Graduate Responses to Questionnaire Item 43 by Gender: "Indicate the extent to which you believe interracial tension in the classroom was present at Dallas Seminary when you attended."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Little/None	489	116	168	42
Some	65	116	29	42
Quite a bit	1	116	2	42
A great deal	4	116	1	42
N/A	20	116	10	42
Total	579	580	210	210

$\chi^2 = 4.50^*$; $df = 4$; expected n rounded.

Five hundred seventy-nine male and two hundred ten female graduates responded to Questionnaire Item 43; of the male graduates who responded, the majority ($n=489$) responded that there was little or no interracial tension in the classroom. Sixty-five believed there was some interracial tension; 1 believed there was quite a bit of tension, and 4 responded that there was a great deal of interracial tension in the classroom at Dallas Seminary. Of the female graduates who responded the majority ($n=168$) responded that there was little or no interracial tension in the classroom. Twenty-nine believed there was some interracial tension; 2 believed there was quite a bit of tension, and 1 responded that there was a great deal of interracial tension in the classroom at

Dallas Seminary. Twenty male and ten female graduates indicated the statement was not applicable to them.

The chi-square value of 4.50 is *not* statistically significant. The observed distribution of responses in Table 126 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 127

Graduate Responses to Questionnaire Item 43 by Ethnicity: "Indicate the extent to which you believe interracial tension in the classroom was present at Dallas Seminary when you attended."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Little/None	37	12	43	12	529	122	15	4	2	1	16	4
Some	18	12	10	12	54	122	6	4	0	1	4	4
Quite a bit	0	12	1	12	2	122	0	4	0	1	0	4
A great deal	0	12	1	12	3	122	0	4	0	1	0	4
N/A	3	12	3	12	20	122	0	4	1	1	2	4
Total	61	60	58	60	608	610	21	20	3	5	22	20

$\chi^2 = 52.03^*$; $df = 24$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred eight White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 43.

Of the African American graduates who responded, 37 reported little to none and 18 some; of the Asian/ Pacific Islander graduates who responded, 43 reported little to none, 10 some, 1 quite a bit, and 1 a great deal; of the White/ Caucasian graduates who responded, 529 reported little to none, 54 some, 2 quite a bit, and 3 a great deal; of the

Hispanic/ Latina graduates who responded, 15 reported little to none and 6 some; of the Native American graduates who responded, 2 reported little to none; of the international student graduates who responded, 16 reported little to none and 4 some. Of all the ethnicities responding, 29 indicated the question was not applicable to them

The chi-square value of 52.03 is statistically significant. The observed distribution of responses in Table 127 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 128

Graduate Responses to Questionnaire Item 44: "How fairly do you believe you were treated by Campus Police?"

Response	Observed	Expected
Very Unfairly	3	136
Unfairly	4	136
Neutral	23	136
Fairly	211	136
Very Fairly	471	136
N/A	106	136
Total	818	816

$\chi^2 = 1222.23^*$; $df = 5$; expected n rounded.

Eight hundred eighteen graduates responded to Questionnaire Item 44 regarding treatment by campus police; four hundred seventy-one reported being treated very fairly and 211 reported being treated fairly by campus police. Twenty-three graduates were neutral, 4 believed they were treated unfairly, and 3 believed they were treated very unfairly. One hundred six graduates indicated the question was not applicable to them.

The chi-square value of 1222.23 is statistically significant. The observed distribution of responses in Table 128 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 129

Graduate Responses to Questionnaire Item 44 by Gender: "How fairly do you believe you were treated by Campus Police?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Unfairly	3	97	0	35
Unfairly	4	97	0	35
Neutral	18	97	4	35
Fairly	143	97	63	35
Very Fairly	336	97	115	35
N/A	77	97	27	35
Total	581	582	209	210

$\chi^2=5.32^*$; $df = 5$; expected n rounded.

Five hundred eighty-one male and two hundred nine female graduates responded to Questionnaire Item 44 regarding treatment by campus police; of the male graduates who responded, 336 reported being treated very fairly and 143 reported being treated fairly by campus police. Eighteen were neutral, 4 believed they were treated unfairly, and 3 believed they were treated very unfairly. Of the female graduates who responded, 115 reported being treated very fairly, 63 reported being treated fairly and 4 were neutral regarding treatment by campus police. Seventy-seven male and twenty-seven female graduates indicated the question was not applicable to them.

The chi-square value of 5.32 is *not* statistically significant. The observed distribution of responses in Table 129 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 130

Graduate Responses to Questionnaire Item 44 by Ethnicity: "How fairly do you believe you were treated by Campus Police?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Unfairly	0	10	2	10	1	101	0	3	0	1	0	4
Unfairly	0	10	1	10	2	101	0	3	0	1	1	4
Neutral	4	10	2	10	14	101	0	3	1	1	1	4
Fairly	22	10	22	10	143	101	5	3	0	1	7	4
Very Fairly	25	10	20	10	371	101	12	3	1	1	13	4
N/A	9	10	11	10	76	101	4	3	1	1	0	4
Total	60	60	58	60	607	606	21	18	3	6	22	24

$\chi^2 = 64.18^*$; $df = 30$; expected n rounded.

Sixty African American, fifty-eight Asian/ Pacific Islanders, six hundred seven White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 44.

Of the African American graduates who responded, 25 reported being treated very fairly by campus police, 22 fairly and 4 were neutral; of the Asian/ Pacific Islander graduates who responded, 20 reported being treated very fairly, 22 fairly, 2 were neutral, 1 unfairly, and 2 very unfairly; of the White/ Caucasian graduates who responded, 371 reported being treated very fairly, 143 fairly, 14 were neutral, 2 unfairly, and 1 very unfairly. of the Hispanic/ Latina graduates who responded, 12 reported being treated very

fairly and 5 fairly; of the Native American graduates who responded, 1 reported being treated very fairly and 1 were neutral; of the international student graduates who responded, 13 reported being treated very fairly, 7 fairly, 1 was neutral, and 1 unfairly. Of all the ethnicities who responded 103 indicated the question was not applicable to them.

The chi-square value of 64.18 is statistically significant. The observed distribution of responses in Table 130 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 131
Graduate Responses to Questionnaire Item 45: "How fairly do you believe you were treated by Residence Hall personnel?"

Response	Observed	Expected
Very Unfairly	1	136
Unfairly	7	136
Neutral	20	136
Fairly	64	136
Very Fairly	135	136
N/A	589	136
Total	816	816

$\chi^2 = 1902.32^*$; $df = 5$

Eight hundred sixteen graduates responded to Questionnaire Item 45 regarding treatment by Residence Hall personnel; the majority ($n=589$) indicated the question was not applicable to them. One hundred thirty-five reported being treated very fairly and 64 reported being treated fairly by Residence Hall personnel. Twenty graduates were

neutral, 7 believed they were treated unfairly, and 3 believed they were treated very unfairly.

The chi-square value of 1902.32 is statistically significant. The observed distribution of responses in Table 131 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 132

Graduate Responses to Questionnaire Item 45 by Gender: "How fairly do you believe you were treated by Residence Hall personnel?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Unfairly	0	97	1	35
Unfairly	7	97	0	35
Neutral	13	97	6	35
Fairly	52	97	9	35
Very Fairly	111	97	17	35
N/A	397	97	175	35
Total	580	582	208	210

$\chi^2=26.33$ *; $df=5$; expected n rounded.

Five hundred eighty male and two hundred eight female graduates responded to Questionnaire Item 45 regarding treatment by residence hall personnel; of the male graduates who responded, 111 reported being treated very fairly, 52 reported being treated fairly, 13 were neutral, and 7 believed they were treated unfairly. Of the female graduates who responded, 17 reported being treated very fairly, 9 reported being treated fairly, 6 were neutral and 1 believed they were treated very unfairly by RH personnel.

Three hundred ninety-seven male and one hundred seventy-five female graduates indicated the question was not applicable to them.

The chi-square value of 26.33 is statistically significant. The observed distribution of responses in Table 132 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 133

Graduate Responses to Questionnaire Item 45 by Ethnicity: "How fairly do you believe you were treated by Residence Hall personnel?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Unfairly	0	10	0	9	0	101	1	3	0	1	0	4
Unfairly	0	10	2	9	3	101	0	3	0	1	2	4
Neutral	1	10	6	9	8	101	0	3	0	1	2	4
Fairly	9	10	7	9	36	101	2	3	0	1	6	4
Very Fairly	11	10	6	9	98	101	3	3	0	1	3	4
N/A	39	10	35	9	462	101	15	3	3	1	9	4
Total	60	60	56	54	607	606	21	18	3	6	22	24

$\chi^2 = 122.44^*$; $df = 30$; expected n rounded.

Sixty African American, fifty-six Asian/ Pacific Islanders, six hundred seven White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 45.

Of the African American graduates who responded, 11 reported being treated very fairly, 9 fairly, and 1 was neutral; of the Asian/ Pacific Islander graduates who responded, 6 reported being treated very fairly, 7 fairly, 6 were neutral, and 2 unfairly; of the White/ Caucasian graduates who responded, 98 reported being treated very fairly, 36

fairly, 8 were neutral, and 3 unfairly; of the Hispanic/ Latina graduates who responded, 3 reported being treated very fairly, 2 fairly, and 1 very unfairly; of the international student graduates who responded, 3 reported being treated very fairly, 6 fairly, 2 were neutral, and 2 unfairly. Of all the ethnicities responding, the majority ($n=574$), indicated the question was not applicable to them.

The chi-square value of 122.44 is statistically significant. The observed distribution of responses in Table 133 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 134

Graduate Responses to Questionnaire Item 46: "How fairly do you believe you were treated by faculty?"

Response	Observed	Expected
Very Unfairly	3	137
Unfairly	6	137
Neutral	18	137
Fairly	252	137
Very Fairly	540	137
N/A	1	137
Total	820	822

$\chi^2 = 1781.02^*$; $df = 5$; expected n rounded.

Eight hundred twenty graduates responded to Questionnaire Item 46 regarding treatment by Faculty; five hundred forty reported being treated very fairly and 252 reported being treated fairly by faculty. Eighteen graduates were neutral, 6 believed they

were treated unfairly, and 3 believed they were treated very unfairly. One graduate indicated the question was not applicable to them.

The chi-square value of 1781.02 is statistically significant. The observed distribution of responses in Table 134 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 135

Graduate Responses to Questionnaire Item 46 by Gender: "How fairly do you believe you were treated by faculty?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Unfairly	2	97	1	35
Unfairly	3	97	2	35
Neutral	11	97	7	35
Fairly	164	97	82	35
Very Fairly	401	97	118	35
N/A	1	97	0	35
Total	582	582	210	210

$\chi^2 = 11.98^*$; $df = 5$

Five hundred eighty-two male and two hundred ten female graduates responded to Questionnaire Item 46 regarding treatment by faculty; of the male graduates who responded, 401 reported being treated very fairly and 164 reported being treated fairly by faculty. Eleven were neutral, 3 believed they were treated unfairly, and 2 believed they were treated very unfairly. Of the female graduates who responded, 118 reported being treated very fairly and 82 reported being treated fairly. Seven were neutral, 2 believed

they were treated unfairly, and 1 believed they were treated very unfairly. One male graduate indicated the question was not applicable to them.

The chi-square value of 11.98 is statistically significant. The observed distribution of responses in Table 135 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 136

Graduate Responses to Questionnaire Item 46 by Ethnicity: "How fairly do you believe you were treated by faculty?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Unfairly	0	10	2	10	0	101	1	3	0	1	0	4
Unfairly	1	10	2	10	1	101	0	3	0	1	1	4
Neutral	4	10	3	10	9	101	0	3	0	1	2	4
Fairly	35	10	21	10	160	101	11	3	2	1	9	4
Very Fairly	20	10	30	10	438	101	9	3	1	1	10	4
N/A	1	10	0	10	0	101	0	3	0	1	0	4
Total	61	60	58	60	608	606	21	100	3	6	22	24

$\chi^2 = 112.82^*$; $df = 30$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred eight White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 46.

Of the African American graduates who responded, 20 reported being treated very fairly, 35 fairly, 4 were neutral, and 1 unfairly; of the Asian/ Pacific Islander graduates who responded, 30 reported being treated very fairly, 21 fairly, 3 were neutral, 2 unfairly, and 2 very unfairly; of the White/ Caucasian graduates who responded, 438

reported being treated very fairly, 160 fairly, 9 were neutral, and 1 unfairly; of the Hispanic/ Latina graduates who responded, 9 reported being treated very fairly, 11 fairly, and 1 very unfairly; of the Native American graduates who responded, 1 reported being treated very fairly and 2 fairly; of the international student graduates who responded, 10 reported being treated very fairly, 9 fairly, 2 were neutral, and 1 unfairly. Of all the ethnicities responding, 1 indicated the question was not applicable to them.

The chi-square value of 112.82 is statistically significant. The observed distribution of responses in Table 136 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 137

Graduate Responses to Questionnaire Item 47: "How fairly do you believe you were treated by graduate assistants/graders?"

Response	Observed	Expected
Very Unfairly	7	136
Unfairly	25	136
Neutral	57	136
Fairly	324	136
Very Fairly	374	136
N/A	28	136
Total	815	816

$\chi^2 = 1022.24^*$; $df = 5$; expected n rounded.

Eight hundred fifteen graduates responded to Questionnaire Item 47 regarding treatment by graduate assistants or graders; three hundred seventy-four reported being treated very fairly and 324 reported being treated fairly by graduate assistants or graders.

Fifty-seven graduates were neutral, 25 believed they were treated unfairly, and 7 believed they were treated very unfairly. Twenty-eight graduates indicated the question was not applicable to them.

The chi-square value of 1022.24 is statistically significant. The observed distribution of responses in Table 137 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 138

Graduate Responses to Questionnaire Item 47 by Gender: "How fairly do you believe you were treated by graduate assistants/graders?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Unfairly	5	96	2	35
Unfairly	14	96	11	35
Neutral	47	96	10	35
Fairly	219	96	92	35
Very Fairly	273	96	86	35
N/A	19	96	9	35
Total	577	576	210	210

$\chi^2 = 9.40^*$; $df = 5$; expected n rounded.

Five hundred seventy-seven male and two hundred ten female graduates responded to Questionnaire Item 47 regarding treatment by graduate assistants/graders; of the male graduates who responded, 273 reported being treated very fairly and 219 reported being treated fairly. Forty-seven were neutral, 14 believed they were treated unfairly, and 5 believed they were treated very unfairly. Of the female graduates who responded, 86 reported being treated very fairly and 92 reported being treated fairly. Ten

were neutral, 11 believed they were treated unfairly, and 2 believed they were treated very unfairly. Nineteen male and nine female graduates indicated the question was not applicable to them.

The chi-square value of 9.40 is *not* statistically significant. The observed distribution of responses in Table 138 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 139

Graduate Responses to Questionnaire Item 47 by Ethnicity: "How fairly do you believe you were treated by graduate assistants/graders?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Unfairly	0	10	4	10	1	101	1	3	1	1	0	4
Unfairly	8	10	5	10	10	101	0	3	0	1	2	4
Neutral	5	10	4	10	39	101	3	3	0	1	2	4
Fairly	33	10	19	10	232	101	6	3	2	1	11	4
Very Fairly	13	10	23	10	299	101	10	3	0	1	7	4
N/A	1	10	3	10	24	101	0	3	0	1	0	4
Total	60	60	58	60	605	606	20	18	3	6	22	24

$\chi^2 = 127.20^*$; $df = 30$; expected n rounded.

Sixty African American, fifty-eight Asian/ Pacific Islanders, six hundred five White/ Caucasian, twenty Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 47.

Of the African American graduates who responded, 13 reported being treated very fairly, 33 fairly, 5 were neutral, and 8 unfairly; of the Asian/ Pacific Islander graduates who responded, 23 reported being treated very fairly, 19 fairly, 4 were neutral,

5 unfairly, and 4 very unfairly; of the White/ Caucasian graduates who responded, 399 reported being treated very fairly, 232 fairly, 39 were neutral, 10 unfairly, and 1 very unfairly; of the Hispanic/ Latina graduates who responded, 10 reported being treated very fairly, 6 fairly, 3 were neutral, and 1 very unfairly; of the Native American graduates who responded, 2 fairly and 1 very unfairly; of the international student graduates who responded, 7 reported being treated very fairly, 11 fairly, 2 were neutral, and 2 unfairly. Of the all the ethnicities responding, 28 indicated the question was not applicable to them.

The chi-square value of 127.20 is statistically significant. The observed distribution of responses in Table 139 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 140

Graduate Responses to Questionnaire Item 48: "How fairly do you believe you were treated by other students?"

Response	Observed	Expected
Very Unfairly	3	136
Unfairly	8	136
Neutral	35	136
Fairly	324	136
Very Fairly	447	136
N/A	1	136
Total	818	816

$\chi^2 = 1427.11^*$; $df = 5$; expected n rounded.

Eight hundred eighteen graduates responded to Questionnaire Item 48 regarding treatment by other students; four hundred forty-seven reported being treated very fairly and 324 reported being treated fairly by other students. Thirty-five were neutral, 8 believed they were treated unfairly, and 3 believed they were treated very unfairly. One graduate indicated the question was not applicable to them.

The chi-square value of 1427.11 is statistically significant. The observed distribution of responses in Table 140 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 141

Graduate Responses to Questionnaire Item 48 by Gender: "How fairly do you believe you were treated by other students?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Unfairly	2	97	1	35
Unfairly	2	97	6	35
Neutral	24	97	10	35
Fairly	215	97	99	35
Very Fairly	337	97	93	35
N/A	1	97	0	35
Total	581	582	209	210

$\chi^2 = 19.57^*$; $df = 5$; expected n rounded.

Five hundred eighty-one male and two hundred nine female graduates responded to Questionnaire Item 48 regarding treatment by other students; of the male graduates who responded, three hundred thirty-seven reported being treated very fairly and 215 reported being treated fairly by other students. Twenty-four were neutral, 2 believed they were

treated unfairly, and 2 believed they were treated very unfairly. Of the female graduates who responded, 93 reported being treated very fairly and 99 reported being treated fairly. Ten were neutral, 6 believed they were treated unfairly, and 1 believed they were treated very unfairly by other students. One male graduate indicated the question was not applicable to them.

The chi-square value of 19.57 is statistically significant. The observed distribution of responses in Table 141 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 142

Graduate Responses to Questionnaire Item 48 by Ethnicity: "How fairly do you believe you were treated by other students?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Unfairly	0	10	3	10	0	101	0	3	0	1	0	4
Unfairly	0	10	2	10	3	101	2	3	0	1	1	4
Neutral	8	10	5	10	18	101	1	3	0	1	2	4
Fairly	36	10	24	10	226	101	11	3	2	1	9	4
Very Fairly	16	10	24	10	359	101	7	3	1	1	10	4
N/A	1	10	0	10	0	101	0	3	0	1	0	4
Total	61	60	58	60	606	606	21	100	3	6	22	24

$\chi^2 = 115.88^*$; $df = 30$; expected n rounded.

Sixty-one African American, fifty-eight Asian/ Pacific Islanders, six hundred six White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 48.

Of the African American graduates who responded, 16 reported being treated very fairly, 36 fairly, and 8 were neutral; of the Asian/ Pacific Islander graduates who responded, reported being treated very fairly, 24 fairly, 5 were neutral, 2 unfairly, and 3 very unfairly; of the White/ Caucasian graduates who responded, 359 reported being treated very fairly, 226 fairly, 18 were neutral, and 3 unfairly; of the Hispanic/ Latina graduates who responded, 7 reported being treated very fairly, 11 fairly, 1 was neutral, and 2 unfairly; of the Native American graduates who responded, 1 reported being treated very fairly and 2 fairly; of the international student graduates who responded, 10 reported being treated very fairly, 9 fairly, 2 were neutral, and 1 unfairly. Of all the ethnicities responding, 1 indicated the question was not applicable to them.

The chi-square value of 115.88 is statistically significant. The observed distribution of responses in Table 142 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 143

Graduate Responses to Questionnaire Item 49: "How fairly do you believe you were treated by administrative personnel?"

Response	Observed	Expected
Very Unfairly	6	136
Unfairly	18	136
Neutral	39	136
Fairly	261	136
Very Fairly	488	136
N/A	5	136
Total	817	816

$\chi^2 = 1446.19^*$; $df = 5$; expected n rounded.

Eight hundred seventeen graduates responded to Questionnaire Item 49 regarding treatment by administrative personnel; four hundred eighty-eight reported being treated very fairly and 261 reported being treated fairly by administrative personnel. Thirty-nine graduates were neutral, 18 believed they were treated unfairly, and 6 believed they were treated very unfairly. Five graduates indicated the question was not applicable to them.

The chi-square value of 1446.19 is statistically significant. The observed distribution of responses in Table 143 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 144

Graduate Responses to Questionnaire Item 49 by Gender: "How fairly do you believe you were treated by administrative personnel?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Unfairly	3	97	2	35
Unfairly	11	97	7	35
Neutral	27	97	12	35
Fairly	174	97	80	35
Very Fairly	358	97	110	35
N/A	5	97	0	35
Total	583	582	211	210

$\chi^2 = 9.38^*$; $df = 5$; expected n rounded.

Five hundred eighty-three male and two hundred eleven female graduates responded to Questionnaire Item 49 regarding treatment by administrative personnel; of the male graduates who responded, 358 reported being treated very fairly and 174 reported being treated fairly. Twenty-seven were neutral, 11 believed they were treated unfairly, and 3 believed they were treated very unfairly. Of the female graduates who responded, 110 reported being treated very fairly and 80 reported being treated fairly. Twelve were neutral, 7 believed they were treated unfairly, and 2 believed they were treated very unfairly by administrative personnel. Five male graduates indicated the question was not applicable to them.

The chi-square value of 9.38 is *not* statistically significant. The observed distribution of responses in Table 144 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 145

Graduate Responses to Questionnaire Item 49 by Ethnicity: "How fairly do you believe you were treated by administrative personnel?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Unfairly	0	10	2	10	2	101	1	3	0	1	0	4
Unfairly	2	10	3	10	11	101	0	3	0	1	2	4
Neutral	5	10	5	10	22	101	1	3	0	1	3	4
Fairly	33	10	24	10	177	101	9	3	1	1	6	4
Very Fairly	19	10	22	10	393	101	9	3	2	1	11	4
N/A	0	10	2	10	2	101	0	3	0	1	0	4
Total	59	60	58	60	607	606	21	18	3	6	22	24

$\chi^2=79.37^*$; $df=30$; expected n rounded.

Fifty-nine African American, fifty-eight Asian/ Pacific Islanders, six hundred seven White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 49.

Of the African American graduates who responded, 19 reported being treated very fairly, 33 fairly, 5 were neutral, and 2 unfairly; of the Asian/ Pacific Islander graduates who responded, 22 reported being treated very fairly, 24 fairly, 5 were neutral, 3 unfairly, and 2 very unfairly; of the White/ Caucasian graduates who responded, 393 reported being treated very fairly, 177 fairly, 22 were neutral, 11 unfairly, and 2 very unfairly; of the Hispanic/ Latina graduates who responded, 9 reported being treated very fairly, 9 fairly, 2 were neutral, and 1 very unfairly; of the Native American graduates who responded, 2 and reported being treated very fairly, 1 fairly; of the international student graduates who responded, 11 reported being treated very fairly, 6 fairly, 3 were neutral,

and 2 unfairly. Of all the ethnicities responding, 5 indicated the question was not applicable to them.

The chi-square value of 79.37 is statistically significant. The observed distribution of responses in Table 145 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 146

Graduate Responses to Questionnaire Item 50: "How fairly do you believe you were treated by cafeteria personnel?"

Response	Observed	Expected
Very Unfairly	3	136
Unfairly	1	136
Neutral	18	136
Fairly	204	136
Very Fairly	467	136
N/A	125	136
Total	818	816

$\chi^2 = 1203.98^*$; $df = 5$; expected n rounded.

Eight hundred eighteen graduates responded to Questionnaire Item 50 regarding treatment by cafeteria personnel; four hundred sixty-seven reported being treated very fairly and 204 reported being treated fairly by cafeteria personnel. Eighteen graduates were neutral, 1 believed they were treated unfairly, and 3 believed they were treated very unfairly. One hundred twenty-five graduates indicated the question was not applicable to them.

The chi-square value of 1203.98 is statistically significant. The observed distribution of responses in Table 146 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 147

Graduate Responses to Questionnaire Item 50 by Gender: "How fairly do you believe you were treated by cafeteria personnel?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Unfairly	2	96	1	35
Unfairly	1	96	0	35
Neutral	15	96	3	35
Fairly	132	96	65	35
Very Fairly	330	96	118	35
N/A	99	96	24	35
Total	579	576	211	210

$\chi^2 = 8.62^*$; $df = 5$; expected n rounded.

Five hundred seventy-nine male and two hundred eleven female graduates responded to Questionnaire Item 50 regarding treatment by cafeteria personnel; of the male graduates who responded, 330 reported being treated very fairly and 132 reported being treated fairly. Fifteen were neutral, 1 believed they were treated unfairly, and 2 believed they were treated very unfairly. Of the female graduates who responded, 118 reported being treated very fairly and 65 reported being treated fairly. Three were neutral, and 1 believed they were treated very unfairly by cafeteria personnel. Ninety-nine male and 24 female graduates indicated the question was not applicable to them.

The chi-square value of 8.62 is *not* statistically significant. The observed distribution of responses in Table 147 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 148

Graduate Responses to Questionnaire Item 50 by Ethnicity: "How fairly do you believe you were treated by cafeteria personnel?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Unfairly	0	10	3	10	0	101	0	3	0	1	0	4
Unfairly	0	10	0	10	1	101	0	3	0	1	0	4
Neutral	0	10	3	10	11	101	1	3	0	1	0	4
Fairly	21	10	20	10	137	101	8	3	0	1	4	4
Very Fairly	32	10	24	10	355	101	12	3	1	1	14	4
N/A	6	10	8	10	104	101	0	3	2	1	2	4
Total	59	60	58	60	608	606	21	18	3	6	22	24

$\chi^2 = 74.52^*$; $df = 30$; expected n rounded.

Fifty-nine African American, fifty-eight Asian/ Pacific Islanders, six hundred eight White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 50.

Of the African American graduates who responded, 32 reported being treated very fairly and 21 fairly; of the Asian/ Pacific Islander graduates who responded, 24 reported being treated very fairly, 20 fairly, 3 were neutral, and 3 very unfairly; of the White/ Caucasian graduates who responded, 355 reported being treated very fairly, 137 fairly, 11 were neutral, 1 unfairly; of the Hispanic/ Latina graduates who responded, 12 reported being treated very fairly, 8 fairly, and 1 were neutral; of the Native American

graduates who responded, 1 reported being treated very fairly; of the international student graduates who responded, 11 reported being treated very fairly, 8 fairly, and 2 were neutral. Of all the ethnicities responding, 123 indicated the question was not applicable to them.

The chi-square value of 74.52 is statistically significant. The observed distribution of responses in Table 148 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 149

Graduate Responses to Questionnaire Item 51: "How fairly do you believe you were treated by library/media center personnel?"

Response	Observed	Expected
Very Unfairly	3	136
Unfairly	7	136
Neutral	19	136
Fairly	244	136
Very Fairly	522	136
N/A	22	136
Total	817	816

$\chi^2 = 1627.96^*$; $df = 5$; expected n rounded.

Eight hundred seventeen graduates responded to Questionnaire Item 51 regarding treatment by library or media center personnel; five hundred twenty-two reported being treated very fairly and 244 reported being treated fairly by library or media center personnel. Nineteen graduates were neutral, 7 believed they were treated unfairly, and 3

believed they were treated very unfairly. Twenty-two graduates indicated the question was not applicable to them.

The chi-square value of 1627.96 is statistically significant. The observed distribution of responses in Table 149 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 150

Graduate Responses to Questionnaire Item 51 by Gender: "How fairly do you believe you were treated by library/media center personnel?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Unfairly	2	96	1	35
Unfairly	3	96	4	35
Neutral	15	96	4	35
Fairly	165	96	71	35
Very Fairly	378	96	125	35
N/A	16	96	5	35
Total	579	576	210	210

$\chi^2 = 6.05^*$; $df = 5$; expected n rounded.

Five hundred seventy-nine male and two hundred ten female graduates responded to Questionnaire Item 51 regarding treatment by library/media center personnel; of the male graduates who responded, 378 reported being treated very fairly and 165 reported being treated fairly. Fifteen were neutral, 3 believed they were treated unfairly, and 2 believed they were treated very unfairly. Of the female graduates who responded, 125 reported being treated very fairly and 71 reported being treated fairly. Four were neutral, 4 believed they were treated unfairly, and 1 believed they were treated very unfairly by

library/media center personnel. Sixteen male and five female graduates indicated the question was not applicable to them.

The chi-square value of 6.05 is *not* statistically significant. The observed distribution of responses in Table 150 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 151

Graduate Responses to Questionnaire Item 51 by Ethnicity: "How fairly do you believe you were treated by library/media center personnel?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Unfairly	0	10	3	10	0	101	0	3	0	1	0	4
Unfairly	1	10	1	10	4	101	0	3	0	1	1	4
Neutral	4	10	2	10	13	101	0	3	0	1	0	4
Fairly	24	10	25	10	167	101	9	3	1	1	6	4
Very Fairly	30	10	26	10	404	101	12	3	2	1	15	4
N/A	1	10	1	10	18	101	0	3	0	1	0	4
Total	60	60	58	60	608	606	21	18	3	6	22	24

$\chi^2 = 66.51^*$; $df = 30$; expected n rounded.

Sixty African American, fifty-eight Asian/ Pacific Islanders, six hundred eight White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-two international student graduates responded to Questionnaire Item 51.

Of the African American graduates who responded, 30 reported being treated very fairly, 24 fairly, 4 were neutral, and 1 unfairly; of the Asian/ Pacific Islander graduates who responded, 26 reported being treated very fairly, 25 fairly, 2 were neutral, 1 unfairly, and 3 very unfairly; of the White/ Caucasian graduates who responded,

reported being treated very fairly, 167 fairly, 13 were neutral, and 4 unfairly; of the Hispanic/ Latina graduates who responded, 12 reported being treated very fairly and 9 fairly; of the Native American graduates who responded, 2 reported being treated very fairly and 1 fairly; of the international student graduates who responded, 15 reported being treated very fairly, 6 fairly, and 1 unfairly. Of all the ethnicities responding, 21 indicated the question was not applicable to them.

The chi-square value of 66.51 is statistically significant. The observed distribution of responses in Table 151 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 152

Graduate Responses to Questionnaire Item 52: "How fairly do you believe you were treated by financial aid personnel?"

Response	Observed	Expected
Very Unfairly	9	136
Unfairly	17	136
Neutral	47	136
Fairly	197	136
Very Fairly	379	136
N/A	166	136
Total	815	816

$\chi^2 = 750.04^*$; $df = 5$; expected n rounded.

Eight hundred fifteen graduates responded to Questionnaire Item 52 regarding treatment by financial aid personnel; three hundred seventy-nine reported being treated very fairly and 197 reported being treated fairly by financial aid personnel. Forty-seven

graduates were neutral, 17 believed they were treated unfairly, and 9 believed they were treated very unfairly. One hundred sixty-six graduates indicated the question was not applicable to them.

The chi-square value of 750.04 is statistically significant. The observed distribution of responses in Table 152 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 153

Graduate Responses to Questionnaire Item 52 by Gender: "How fairly do you believe you were treated by financial aid personnel?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Unfairly	5	96	4	35
Unfairly	12	96	4	35
Neutral	28	96	18	35
Fairly	136	96	56	35
Very Fairly	283	96	85	35
N/A	114	96	43	35
Total	578	576	210	210

$\chi^2 = 8.18^*$; $df = 5$; expected n rounded.

Five hundred seventy-eight male and two hundred ten female graduates responded to Questionnaire Item 52 regarding treatment by financial aid personnel; of the male graduates who responded, 283 reported being treated very fairly and 136 reported being treated fairly. Twenty-eight were neutral, 12 believed they were treated unfairly, and 5 believed they were treated very unfairly. Of the female graduates who responded, 85 reported being treated very fairly and 56 reported being treated fairly. Eighteen were

neutral, 4 believed they were treated unfairly, and 4 believed they were treated very unfairly by financial aid personnel. One hundred fourteen male and 43 female graduates indicated the question was not applicable to them.

The chi-square value of 8.18 is *not* statistically significant. The observed distribution of responses in Table 153 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 154

Graduate Responses to Questionnaire Item 52 by Ethnicity: "How fairly do you believe you were treated by financial aid personnel?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Unfairly	2	10	3	10	4	101	0	3	0	1	0	3
Unfairly	1	10	1	10	12	101	0	3	0	1	2	3
Neutral	6	10	7	10	28	101	2	3	0	1	2	3
Fairly	24	10	16	10	135	101	6	3	0	1	7	3
Very Fairly	18	10	21	10	294	101	12	3	1	1	10	3
N/A	8	10	10	10	134	101	1	3	2	1	0	3
Total	59	60	58	60	607	606	21	18	3	6	21	18

$\chi^2 = 56.53^*$; $df = 30$; expected n rounded.

Fifty-nine African American, fifty-eight Asian/ Pacific Islanders, six hundred seven White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 52.

Of the African American graduates who responded, 18 reported being treated very fairly, 24 fairly, 6 were neutral, 1 unfairly, and 2 very unfairly; of the Asian/ Pacific Islander graduates who responded, 21 reported being treated very fairly, 16 fairly, 7

were neutral, 1 unfairly, and 3 very unfairly; of the White/ Caucasian graduates who responded, 294 reported being treated very fairly, 135 fairly, 28 were neutral, 12 unfairly, and 4 very unfairly; of the Hispanic/ Latina graduates who responded, 12 reported being treated very fairly, 6 fairly, and 2 were neutral; of the Native American graduates who responded, 1 reported being treated very fairly; of the international student graduates who responded, 10 reported being treated very fairly, 7 fairly, 2 were neutral, 2 unfairly. Of all the ethnicities responding, 158 indicated the question was not applicable to them.

The chi-square value of 56.53 is statistically significant. The observed distribution of responses in Table 154 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 155

Graduate Responses to Questionnaire Item 53: "How fairly do you believe you were treated by student services personnel?"

Response	Observed	Expected
Very Unfairly	6	135
Unfairly	5	135
Neutral	29	135
Fairly	257	135
Very Fairly	453	135
N/A	60	135
Total	810	810

$\chi^2 = 1232.66^*$; $df = 5$

Eight hundred ten graduates responded to Questionnaire Item 53 regarding treatment by student services personnel; four hundred fifty-three reported being treated very fairly and 257 reported being treated fairly by student services personnel. Twenty-nine graduates were neutral, 5 believed they were treated unfairly, and 6 believed they were treated very unfairly. Sixty graduates indicated the question was not applicable to them.

The chi-square value of 1232.66 is statistically significant. The observed distribution of responses in Table 155 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 156

Graduate Responses to Questionnaire Item 53 by Gender: "How fairly do you believe you were treated by student services personnel?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Unfairly	3	95	3	35
Unfairly	5	95	0	35
Neutral	15	95	10	35
Fairly	174	95	77	35
Very Fairly	326	95	112	35
N/A	50	95	8	35
Total	573	570	210	210

$\chi^2 = 12.95^*$; $df = 5$; expected n rounded.

Five hundred seventy-three male and two hundred ten female graduates responded to Questionnaire Item 53 regarding treatment by student services personnel; of the male graduates who responded, 326 reported being treated very fairly and 174 reported being

treated fairly. Fifteen were neutral, 5 believed they were treated unfairly, and 3 believed they were treated very unfairly. Of the female graduates who responded, 112 reported being treated very fairly and 77 reported being treated fairly. Ten were neutral and 3 believed they were treated very unfairly by student services personnel. Fifty male and eight female graduates indicated the question was not applicable to them.

The chi-square value of 12.95 is statistically significant. The observed distribution of responses in Table 156 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 157

Graduate Responses to Questionnaire Item 53 by Ethnicity: "How fairly do you believe you were treated by student services personnel?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Unfairly	0	10	3	10	2	100	1	3	0	1	0	3
Unfairly	0	10	0	10	3	100	0	3	0	1	2	3
Neutral	8	10	1	10	15	100	0	3	0	1	2	3
Fairly	27	10	21	10	179	100	9	3	1	1	7	3
Very Fairly	21	10	27	10	357	100	10	3	2	1	10	3
N/A	3	10	6	10	46	100	1	3	0	1	0	3
Total	59	60	58	60	602	600	21	18	3	6	21	18

$\chi^2 = 88.74^*$; $df = 30$; expected n rounded.

Fifty-nine African American, fifty-eight Asian/ Pacific Islanders, six hundred two White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 53.

Of the African American graduates who responded, 21 reported being treated very fairly, 27 fairly, and 8 were neutral; of the Asian/ Pacific Islander graduates who responded, 27 reported being treated very fairly, 21 fairly, 1 was neutral, and 3 very unfairly; of the White/ Caucasian graduates who responded, 357 reported being treated very fairly, 179 fairly, 15 were neutral, 3 unfairly, and 2 very unfairly; of the Hispanic/ Latina graduates who responded, 10 reported being treated very fairly, 9 fairly, and 1 very unfairly; of the Native American graduates who responded, 2 reported being treated very fairly, and 1 fairly; of the international student graduates who responded, 10 reported being treated very fairly, 7 fairly, 2 were neutral, and 2 unfairly. Of all the ethnicities responding 57 indicated the question was not applicable to them.

The chi-square value of 88.74 is statistically significant. The observed distribution of responses in Table 157 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 158

Graduate Responses to Questionnaire Item 54: "How fairly do you believe you were treated by business office personnel?"

Response	Observed	Expected
Very Unfairly	3	136
Unfairly	7	136
Neutral	30	136
Fairly	262	136
Very Fairly	470	136
N/A	39	136
Total	811	816

$\chi^2 = 1349.46^*$; $df = 5$; expected n rounded.

Eight hundred eleven graduates responded to Questionnaire Item 54 regarding treatment by business office personnel; four hundred seventy reported being treated very fairly and 262 reported being treated fairly by business office personnel. Thirty graduates were neutral, 7 believed they were treated unfairly, and 3 believed they were treated very unfairly. Thirty-nine graduates indicated the question was not applicable to them.

The chi-square value of 1349.46 is statistically significant. The observed distribution of responses in Table 158 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 159

Graduate Responses to Questionnaire Item 54 by Gender: "How fairly do you believe you were treated by business office personnel?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Unfairly	2	96	1	35
Unfairly	5	96	2	35
Neutral	21	96	8	35
Fairly	176	96	78	35
Very Fairly	341	96	112	35
N/A	30	96	8	35
Total	575	576	209	210

$\chi^2 = 3.70^*$; $df = 5$; expected n rounded.

Five hundred seventy-five male and two hundred nine female graduates responded to Questionnaire Item 54 regarding treatment by business office personnel; of the male graduates who responded, 341 reported being treated very fairly and 176 reported being treated fairly. Twenty-one were neutral, 5 believed they were treated unfairly, and 2 believed they were treated very unfairly. Of the female graduates who responded, 112 reported being treated very fairly and 78 reported being treated fairly. Eight were neutral, 2 believed they were treated unfairly, and 1 believed they were treated very unfairly by business office personnel. Thirty male and eight female graduates indicated the question was not applicable to them.

The chi-square value of 3.70 is *not* statistically significant. The observed distribution of responses in Table 159 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 160

Graduate Responses to Questionnaire Item 54 by Ethnicity: "How fairly do you believe you were treated by business office personnel?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Unfairly	0	10	1	10	2	101	0	3	0	1	0	3
Unfairly	1	10	0	10	4	101	1	3	0	1	1	3
Neutral	6	10	3	10	18	101	0	3	0	1	2	3
Fairly	28	10	23	10	177	101	10	3	1	1	8	3
Very Fairly	21	10	28	10	372	101	9	3	2	1	10	3
N/A	3	10	3	10	30	101	1	3	0	1	0	3
Total	59	60	58	60	603	606	21	18	3	6	21	18

$\chi^2 = 41.73^*$; $df = 30$; expected n rounded.

Fifty-nine African American, fifty-eight Asian/Pacific Islanders, six hundred three White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 54.

Of the African American graduates who responded, 21 reported being treated very fairly, 28 fairly, 6 were neutral, and 1 unfairly; of the Asian/ Pacific Islander graduates who responded, 28 reported being treated very fairly, 23 fairly, 3 were neutral, and 1 very unfairly; of the White/ Caucasian graduates who responded, 372 reported being treated very fairly, 177 fairly, 18 were neutral, 4 unfairly, and 2 very unfairly; of the Hispanic/ Latina graduates who responded, 9 reported being treated very fairly, 10 fairly, and 1 unfairly; of the Native American graduates who responded, 2 reported being treated very fairly and 1 fairly; of the international student graduates who responded, 10 reported being treated very fairly, 8 fairly, 2 were neutral, and 1 unfairly. Of all the ethnicities responding, 38 indicated the question was not applicable to them.

The chi-square value of 41.73 is *not* statistically significant. The observed distribution of responses in Table 160 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 161

Graduate Responses to Questionnaire Item 55: "How fairly do you believe you were treated by Registrar's office personnel?"

Response	Observed	Expected
Very Unfairly	13	136
Unfairly	14	136
Neutral	30	136
Fairly	252	136
Very Fairly	495	136
N/A	10	136
Total	814	816

$\chi^2 = 1470.23^*$; $df = 5$; expected n rounded.

Eight hundred fourteen graduates responded to Questionnaire Item 55 regarding treatment by Registrar's office personnel; four hundred ninety-five reported being treated very fairly and 252 reported being treated fairly by registrar's office personnel. Thirty graduates were neutral, 14 believed they were treated unfairly, and 13 believed they were treated very unfairly. Ten graduates indicated the question was not applicable to them.

The chi-square value of 1470.23 is statistically significant. The observed distribution of responses in Table 161 departs significantly from the distribution of

responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 162

Graduate Responses to Questionnaire Item 55 by Gender: "How fairly do you believe you were treated by Registrar's office personnel?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Unfairly	8	96	4	35
Unfairly	12	96	2	35
Neutral	19	96	10	35
Fairly	167	96	79	35
Very Fairly	362	96	115	35
N/A	9	96	0	35
Total	577	576	210	210

$\chi^2 = 10.87^*$; $df = 5$; expected n rounded.

Five hundred seventy-seven male and two hundred ten female graduates responded to Questionnaire Item 55 regarding treatment by Registrar's office personnel; of the male graduates who responded, 362 reported being treated very fairly and one 167 reported being treated fairly. Nineteen were neutral, 12 believed they were treated unfairly, and 8 believed they were treated very unfairly. Of the female graduates who responded, 115 reported being treated very fairly and 79 reported being treated fairly. Ten were neutral, 2 believed they were treated unfairly, and 4 believed they were treated very unfairly by registrar's office personnel. Nine male graduates indicated the question was not applicable to them.

The chi-square value of 10.87 is *not* statistically significant. The observed distribution of responses in Table 162 is what is expected under the conditions of the null

hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 163

Graduate Responses to Questionnaire Item 55 by Ethnicity: "How fairly do you believe you were treated by Registrar's office personnel?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Unfairly	1	10	2	10	9	101	0	3	0	1	0	3
Unfairly	2	10	1	10	9	101	0	3	0	1	2	3
Neutral	4	10	5	10	19	101	0	3	0	1	0	3
Fairly	30	10	19	10	178	101	7	3	1	1	9	3
Very Fairly	22	10	30	10	384	101	14	3	2	1	10	3
N/A	0	10	1	10	7	101	0	3	0	1	0	3
Total	59	60	58	60	606	606	21	18	3	6	21	18

$\chi^2 = 40.44^*$; $df = 30$; expected n rounded.

Fifty-nine African American, fifty-eight Asian/Pacific Islanders, six hundred six White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 55.

Of the African American graduates who responded, 22 reported being treated very fairly, 30 fairly, 4 were neutral, 2 unfairly, and 1 very unfairly; of the Asian/ Pacific Islander graduates who responded, 30 reported being treated very fairly, 19 fairly, 5 were neutral, 1 unfairly, and 2 very unfairly; of the White/ Caucasian graduates who responded, 384 reported being treated very fairly, 178 fairly, 19 were neutral, 9 unfairly, and 9 very unfairly; of the Hispanic/ Latina graduates who responded, 14 reported being treated very fairly and 7 fairly; of the Native American graduates who responded, 2 reported being treated very fairly and 1 fairly; of the international student graduates who

responded, 10 reported being treated very fairly, 9 fairly and 2 unfairly. Of all the ethnicities responding, 9 indicated the question was not applicable to them.

The chi-square value of 40.44 is *not* statistically significant. The observed distribution of responses in Table 163 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 164

Graduate Responses to Questionnaire Item 56: "How fairly do you believe you were treated by the chaplain's office?"

Response	Observed	Expected
Very Unfairly	4	136
Unfairly	1	136
Neutral	23	136
Fairly	186	136
Very Fairly	445	136
N/A	156	136
Total	815	816

$\chi^2 = 1080.72^*$; $df = 5$; expected n rounded.

Eight hundred fifteen graduates responded to Questionnaire Item 56 regarding treatment by chaplain's office personnel; four hundred forty-five reported being treated very fairly and 186 reported being treated fairly by chaplain's office personnel. Twenty-three graduates were neutral, 1 believed they were treated unfairly, and 4 believed they were treated very unfairly. One hundred fifty-six graduates indicated the question was not applicable to them.

The chi-square value of 1080.72 is statistically significant. The observed distribution of responses in Table 164 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 165

Graduate Responses to Questionnaire Item 56 by Gender: "How fairly do you believe you were treated by the chaplain's office?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Unfairly	4	96	0	35
Unfairly	1	96	0	35
Neutral	17	96	6	35
Fairly	123	96	59	35
Very Fairly	330	96	96	35
N/A	103	96	49	35
Total	578	576	210	210

$\chi^2 = 11.03^*$; $df = 5$; expected n rounded.

Five hundred seventy-eight male and two hundred ten female graduates responded to Questionnaire Item 56 regarding treatment by chaplain's office personnel; of the male graduates who responded, 330 reported being treated very fairly and 123 reported being treated fairly. Seventeen were neutral, 1 believed they were treated unfairly, and 4 believed they were treated very unfairly. Of the female graduates who responded, 96 reported being treated very fairly and 59 reported being treated fairly and 6 were neutral regarding treatment by chaplain's office personnel. One hundred three male and forty-nine female graduates indicated the question was not applicable to them.

The chi-square value of 11.03 is *not* statistically significant. The observed distribution of responses in Table 165 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 166

Graduate Responses to Questionnaire Item 56 by Ethnicity: "How fairly do you believe you were treated by the chaplain's office?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Unfairly	0	10	3	10	1	101	0	3	0	1	0	3
Unfairly	0	10	0	10	1	101	0	3	0	1	0	3
Neutral	2	10	0	10	18	101	1	3	0	1	2	3
Fairly	16	10	15	10	133	101	5	3	0	1	6	3
Very Fairly	27	10	27	10	336	101	12	3	2	1	12	3
N/A	14	10	13	10	118	101	3	3	1	1	1	3
Total	59	60	58	60	607	606	21	18	3	6	21	18

$\chi^2 = 41.79^*$; $df = 30$; expected n rounded.

Fifty-nine African American, fifty-eight Asian/Pacific Islanders, six hundred seven White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 56.

Of the African American graduates who responded, 27 reported being treated very fairly, 16 fairly and 2 were neutral; of the Asian/ Pacific Islander graduates who responded, 27 reported being treated very fairly, 15 fairly, and 3 very unfairly; of the White/ Caucasian graduates who responded, 336 reported being treated very fairly, 133 fairly, 18 were neutral, 1 unfairly, and 1 very unfairly; of the Hispanic/ Latina graduates who responded, 12 reported being treated very fairly, 5 fairly, and 1 were neutral; of the

Native American graduates who responded, 2 reported being treated very fairly; of the international student graduates who responded, 11 reported being treated very fairly, 6 fairly, and 2 were neutral. Of all the ethnicities responding, 152 indicated the question was not applicable to them.

The chi-square value of 41.79 is *not* statistically significant. The observed distribution of responses in Table 166 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 167

Graduate Responses to Questionnaire Item 57: "How fairly do you believe you were treated by placement office personnel?"

Response	Observed	Expected
Very Unfairly	5	135
Unfairly	9	135
Neutral	25	135
Fairly	169	135
Very Fairly	391	135
N/A	213	135
Total	812	810

$\chi^2 = 869.34^*$; $df = 5$; expected n rounded.

Eight hundred twelve graduates responded to Questionnaire Item 57 regarding treatment by placement office personnel; three hundred ninety-one reported being treated very fairly and 169 reported being treated fairly by placement office personnel. Twenty-five graduates were neutral, 9 believed they were treated unfairly, and 6 believed they

were treated very unfairly. Two hundred thirteen graduates indicated the question was not applicable to them.

The chi-square value of 869.34 is statistically significant. The observed distribution of responses in Table 167 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 168

Graduate Responses to Questionnaire Item 57 by Gender: "How fairly do you believe you were treated by placement office personnel?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Very Unfairly	4	96	1	35
Unfairly	6	96	2	35
Neutral	16	96	8	35
Fairly	118	96	49	35
Very Fairly	291	96	85	35
N/A	141	96	64	35
Total	576	576	209	210

$\chi^2=6.63^*$; $df = 5$; expected n rounded.

Five hundred seventy-six male and two hundred nine female graduates responded to Questionnaire Item 57 regarding treatment by placement personnel; of the male graduates who responded, 291 reported being treated very fairly and 118 reported being treated fairly. Sixteen were neutral, 6 believed they were treated unfairly, and 4 believed they were treated very unfairly. Of the female graduates who responded, 85 reported being treated very fairly and 49 reported being treated fairly. Eight were neutral, 2 believed they were treated unfairly, and 1 believed they were treated very unfairly by

placement personnel. One hundred forty-one male and sixty-four female graduates indicated the question was not applicable to them.

The chi-square value of 6.63 is *not* statistically significant. The observed distribution of responses in Table 168 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 169

Graduate Responses to Questionnaire Item 57 by Ethnicity: "How fairly do you believe you were treated by placement office personnel?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Very Unfairly	1	10	1	10	3	101	0	3	0	1	0	3
Unfairly	3	10	1	10	4	101	0	3	0	1	1	3
Neutral	6	10	3	10	13	101	1	3	0	1	1	3
Fairly	17	10	13	10	123	101	5	3	0	1	5	3
Very Fairly	18	10	20	10	309	101	10	3	2	1	8	3
N/A	14	10	20	10	153	101	5	3	1	1	6	3
Total	59	60	58	60	605	606	21	18	3	6	21	18

$\chi^2 = 40.18^*$; $df = 30$; expected n rounded.

Fifty-nine African American, fifty-eight Asian/Pacific Islanders, six hundred five White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 57.

Of the African American graduates who responded, 18 reported being treated very fairly, 17 fairly, 6 were neutral, 3 unfairly, and 1 very unfairly; of the Asian/ Pacific Islander graduates who responded, 20 reported being treated very fairly, 13 fairly, 3 were neutral, 1 unfairly, and 1 very unfairly; of the graduates who responded, 309 reported

being treated very fairly, 123 fairly, 13 were neutral, 4 unfairly, and 3 very unfairly; of the Hispanic/ Latina graduates who responded, 10 reported being treated very fairly, 5 fairly, and 1 were neutral; of the Native American graduates who responded, 2 reported being treated very fairly; of the international student graduates who responded, 8 reported being treated very fairly, 5 fairly, 1 was neutral, and 1 unfairly. Of all the ethnicities responding, 204 indicated the question was not applicable to them.

The chi-square value of 40.18 is *not* statistically significant. The observed distribution of responses in Table 169 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted..

Table 170

Graduate Responses to Questionnaire Item 58: "To what extent were you exposed to information about the history culture and/or social issues of racial and ethnic groups other than White/ Caucasians in course readings, lectures, and discussions?"

Response	Observed	Expected
Not at all	82	135
Little	281	135
Some	281	135
Quite a bit	109	135
A great deal	40	135
N/A	17	135
Total	807	810

$\chi^2 = 518.82^*$; $df = 5$; expected n rounded.

Eight hundred seven graduates responded to Questionnaire Item 58 regarding the extent to which they were exposed to information about the history culture/ and or social

issues of racial and ethnic groups other than White/ Caucasians in course readings, lectures, and discussions. Eighty-two graduates reported having no exposure at all. Two hundred eighty-one graduates reported having little exposure and an identical number reported having some exposure. One hundred nine reported having quite a bit of exposure and 40 reported having a great deal of exposure to information. Seventeen graduates indicated the question was not applicable to them.

The chi-square value of 518.82 is statistically significant. The observed distribution of responses in Table 170 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 171

Graduate Responses to Questionnaire Item 58 by Gender: "To what extent were you exposed to information about the history culture and/or social issues of racial and ethnic groups other than White/ Caucasians in course readings, lectures, and discussions?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Not at all	56	96	25	34
Little	194	96	76	34
Some	207	96	67	34
Quite a bit	79	96	26	34
A great deal	28	96	10	34
N/A	10	96	2	34
Total	574	576	206	204

$\chi^2 = 2.52^*$; $df = 5$; expected n rounded.

Five hundred seventy-four male and two hundred six female graduates responded to Questionnaire Item 58 regarding the extent to which they were exposed to information

about the history culture/ and or social issues of racial and ethnic groups other than White/ Caucasians in course readings, lectures, and discussions; of the male graduates who responded, 56 reported having no exposure at all and 194 reported having little exposure. Two hundred seven reported having some exposure, 79 reported having quite a bit of exposure and 28 reported having a great deal of exposure to information. Of the female graduates who responded, 25 reported having no exposure at all and 76 reported having little exposure. Sixty-seven reported having some exposure; 26 reported having quite a bit of exposure and 10 reported having a great deal of exposure to information. Ten male and two female graduates indicated the question was not applicable to them.

The chi-square value of 2.52 is *not* statistically significant. The observed distribution of responses in Table 171 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 172

Graduate Responses to Questionnaire Item 58 by Ethnicity: "To what extent were you exposed to information about the history culture and/or social issues of racial and ethnic groups other than White/ Caucasians in course readings, lectures, and discussions?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Not at all	20	10	11	10	37	100	3	3	1	1	4	3
Little	24	10	18	10	207	100	8	3	0	1	5	3
Some	12	10	19	10	222	100	7	3	1	1	8	3
Quite a bit	0	10	7	10	92	100	2	3	1	1	2	3
A great deal	2	10	1	10	33	100	0	3	0	1	1	3
N/A	1	10	1	10	10	100	0	3	0	1	1	3
Total	59	60	57	60	601	600	20	18	3	6	21	18

$\chi^2 = 82.07^*$; $df = 30$; expected n rounded.

Fifty-nine African American, fifty-seven Asian/Pacific Islanders, six hundred one White/ Caucasian, twenty Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 58.

Of the African American graduates who responded, 20 reported having no exposure at all, 24 reported having little exposure, 12 reported having some exposure, and 2 reported having a great deal of exposure to information; of the Asian/ Pacific Islander graduates who responded, 11 reported having no exposure at all, 18 reported having little exposure, 19 reported having some exposure, 7 reported having quite a bit of exposure, and 1 reported having a great deal of exposure to information; of the White/ Caucasian graduates who responded, 37 reported having no exposure at all, 207 reported having little exposure, 222 reported having some exposure, 92 reported having quite a bit of exposure, and 33 reported having a great deal of exposure to information; of the Hispanic/ Latina graduates who responded, 3 reported having no exposure at all, 8 reported having little exposure, 7 reported having some exposure, and 2 reported having quite a bit of exposure; of the Native American graduates who responded, 1 reported having no exposure at all, 1 reported having some exposure, and 1 reported having quite a bit of exposure; of the international student graduates who responded, 4 reported having no exposure at all, 5 reported having little exposure, 8 reported having some exposure, 2 reported having quite a bit of exposure, and 1 reported having a great deal of exposure to information.

The chi-square value of 82.07 is statistically significant. The observed distribution of responses in Table 172 departs significantly from the distribution of responses

expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 173

Graduate Responses to Questionnaire Item 59: "To what extent were you exposed to information about the history culture and/or social issues of racial and ethnic groups other than White/ Caucasians in activities and programs in the residence halls?"

Response	Observed	Expected
Not at all	70	134
Little	71	134
Some	62	134
Quite a bit	24	134
A great deal	8	134
N/A	571	134
Total	806	804

$\chi^2 = 1728.48^*$; $df = 5$; expected n rounded.

Eight hundred six graduates responded to Questionnaire Item 59 regarding the extent to which they were exposed to information about the history culture/ and or social issues of racial and ethnic groups other than White/ Caucasians in activities and programs in the residence halls. Seventy graduates reported having no exposure at all and 71 graduates reported having little exposure. Sixty-two reported having some exposure, 24 reported quite a bit of exposure, and 8 graduates reported having a great deal of exposure to information. Five hundred seventy-one graduates indicated the question was not applicable to them.

The chi-square value of 1728.48 is statistically significant. The observed distribution of responses in Table 173 departs significantly from the distribution of

responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 174

Graduate Responses to Questionnaire Item 59 by Gender: "To what extent were you exposed to information about the history culture and/or social issues of racial and ethnic groups other than White/ Caucasians in activities and programs in the residence halls?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Not at all	52	95	17	34
Little	54	95	14	34
Some	46	95	13	34
Quite a bit	19	95	5	34
A great deal	6	95	0	34
N/A	396	95	157	34
Total	573	570	206	204

$\chi^2 = 5.52^*$; $df = 5$; expected n rounded.

Five hundred seventy-three male and two hundred six female graduates responded to Questionnaire Item 59 regarding the extent to which they were exposed to information about the history culture/ and or social issues of racial and ethnic groups other than White/ Caucasians in activities and programs in the residence halls. Of the male graduates who responded, 52 reported having no exposure at all and 54 reported having little exposure. Forty-six reported having some exposure; 19 reported having quite a bit of exposure, and 6 reported having a great deal of exposure to information. Of the female graduates who responded, 17 reported having no exposure at all and 14 reported having little exposure. Thirteen reported having some exposure, and 5 reported having quite a

bit of exposure to information. Three hundred ninety-six male and one hundred fifty-seven female graduates indicated the question was not applicable to them.

The chi-square value of 5.52 is *not* statistically significant. The observed distribution of responses in Table 174 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 175

Graduate Responses to Questionnaire Item 59 by Ethnicity: "To what extent were you exposed to information about the history culture and/or social issues of racial and ethnic groups other than White/ Caucasians in activities and programs in the residence halls?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Not at all	11	10	8	10	39	100	4	3	0	1	5	3
Little	8	10	3	10	46	100	2	3	0	1	6	3
Some	3	10	8	10	44	100	1	3	0	1	2	3
Quite a bit	1	10	3	10	15	100	1	3	0	1	2	3
A great deal	1	10	1	10	3	100	0	3	0	1	0	3
N/A	35	10	34	10	454	100	12	3	3	1	5	3
Total	59	60	57	60	601	600	20	18	3	6	20	18

$\chi^2 = 71.04^*$; $df = 30$; expected n rounded.

Fifty-nine African American, fifty-seven Asian/Pacific Islanders, six hundred one White/ Caucasian, twenty Hispanic/ Latina, three Native American, and twenty international student graduates responded to Questionnaire Item 59.

Of the African American graduates who responded, 11 reported having no exposure at all, 8 reported having little exposure, 3 reported having some exposure, 1 reported having quite a bit of exposure, and 1 reported having a great deal of exposure to information; of the Asian/ Pacific Islander graduates who responded, 8 reported having

no exposure at all, 3 reported having little exposure, 8 reported having some exposure, 3 reported having quite a bit of exposure, and 1 reported having a great deal of exposure to information; of the White/ Caucasian graduates who responded, 39 reported having no exposure at all, 46 reported having little exposure, 44 reported having some exposure, 15 reported having quite a bit of exposure, and 3 reported having a great deal of exposure to information; of the Hispanic/ Latina graduates who responded, 4 reported having no exposure at all, 2 reported having little exposure, 1 reported having some exposure, and 1 reported having quite a bit of exposure; of the international student graduates who responded, 5 reported having no exposure at all, 6 reported having little exposure, 2 reported having some exposure, and 2 reported having quite a bit of exposure. Of all the ethnicities responding, the majority ($n=553$), indicated that the question was not applicable to them.

The chi-square value of 71.04 is statistically significant. The observed distribution of responses in Table 175 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 176

Graduate Responses to Questionnaire Item 60: "To what extent were you exposed to information about the history culture and/or social issues of racial and ethnic groups other than White/ Caucasians in informal interactions and conversations with friends?"

Response	Observed	Expected
Not at all	37	135
Little	160	135
Some	315	135
Quite a bit	191	135
A great deal	86	135
N/A	19	135
Total	808	810

$\chi^2 = 457.58^*$; $df = 5$; expected n rounded.

Eight hundred eight graduates responded to Questionnaire Item 60 regarding the extent to which they were exposed to information about the history culture/ and or social issues of racial and ethnic groups other than White/ Caucasians in informal interactions and conversations with friends. Thirty-seven graduates reported having no exposure at all and 160 graduates reported having little exposure. Three hundred fifteen reported having some exposure, 191 reported quite a bit of exposure, and 86 graduates reported having a great deal of exposure to information. Nineteen graduates indicated the question was not applicable to them.

The chi-square value of 457.5 is statistically significant. The observed distribution of responses in Table 176 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 177

Graduate Responses to Questionnaire Item 60 by Gender: "To what extent were you exposed to information about the history culture and/or social issues of racial and ethnic groups other than White/ Caucasians in informal interactions and conversations with friends?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Not at all	28	95	9	35
Little	116	95	41	35
Some	227	95	76	35
Quite a bit	137	95	48	35
A great deal	52	95	29	35
N/A	13	95	5	35
Total	573	570	208	210

$\chi^2 = 4.03^*$; $df = 5$; expected n rounded.

Five hundred seventy-three male and two hundred eight female graduates responded to Questionnaire Item 60 regarding the extent to which they were exposed to information about the history culture/ and or social issues of racial and ethnic groups other than White/ Caucasians in informal interactions and conversations with friends; of the male graduates who responded, 28 reported having no exposure at all and 116 reported having little exposure. Two hundred twenty-seven reported having some exposure, 137 reported having quite a bit of exposure, and 52 reported having a great deal of exposure to information. Of the female graduates who responded, 9 reported having no exposure at all and 41 reported having little exposure. Seventy-six reported having some exposure, 48 reported having quite a bit of exposure and 29 reported having a great deal of exposure to information. Thirteen male and five female graduates indicated the question was not applicable to them.

The chi-square value of 4.03 is *not* statistically significant. The observed distribution of responses in Table 177 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 178

Graduate Responses to Questionnaire Item 60 by Ethnicity: "To what extent were you exposed to information about the history culture and/or social issues of racial and ethnic groups other than White/ Caucasians in informal interactions and conversations with friends?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Not at all	9	10	4	10	20	100	1	3	0	1	0	3
Little	14	10	12	10	118	100	6	3	1	1	5	3
Some	22	10	22	10	239	100	6	3	0	1	7	3
Quite a bit	8	10	13	10	147	100	7	3	0	1	4	3
A great deal	5	10	5	10	63	100	0	3	1	1	4	3
N/A	1	10	1	10	15	100	0	3	1	1	1	3
Total	59	60	57	60	602	600	20	18	3	6	21	18

$\chi^2 = 53.71^*$; $df = 30$; expected n rounded.

Fifty-nine African American, fifty-seven Asian/Pacific Islanders, six hundred two White/ Caucasian, twenty Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 60.

Of the African American graduates who responded, 9 reported having no exposure at all, 14 reported having little exposure, 22 reported having some exposure, 8 reported having quite a bit of exposure, and 5 reported having a great deal of exposure to information; of the Asian/ Pacific Islanders graduates who responded, 4 reported having no exposure at all, 12 reported having little exposure, 22 reported having some exposure,

13 reported having quite a bit of exposure, and 5 reported having a great deal of exposure to information; of the White/ Caucasian graduates who responded, 20 reported having no exposure at all, 118 reported having little exposure, 239 reported having some exposure, 147 reported having quite a bit of exposure, and 63 reported having a great deal of exposure to information; of the Hispanic/ Latina graduates who responded, 1 reported having no exposure at all, 6 reported having little exposure, 6 reported having some exposure, and 7 reported having quite a bit of exposure; of the Native American graduates who responded, 1 reported having little exposure and 1 reported having a great deal of exposure to information; of the international student graduates who responded 5 reported having little exposure, 7 reported having some exposure, 4 reported having quite a bit of exposure, and 4 reported having a great deal of exposure to information. Of all the ethnicities responding, 19 indicated the question was not applicable to them.

The chi-square value of 53.71 is statistically significant. The observed distribution of responses in Table 178 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 179

Graduate Responses to Questionnaire Item 61a: "At Dallas Seminary, how many for-credit courses did you take from a Hispanic faculty member?"

Response	Observed	Expected
None	518	127
One	179	127
Two	46	127
Three	17	127
Four	1	127
Five or More	1	127
Total	762	762

$\chi^2 = 1622.03^*$; $df = 5$

Seven hundred sixty-two graduates responded to Questionnaire Item 61a, regarding the number of for-credit courses they took from a Hispanic faculty member; the majority ($n=518$) reported that they took no courses from a Hispanic faculty member. One hundred seventy-nine graduates took one course, 46 took two courses, 17 took three courses, 1 graduate took four courses, and 1 graduate took five or more courses from a Hispanic faculty member.

The chi-square value of 1662.03 is statistically significant. The observed distribution of responses in Table 179 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 180

Graduate Responses to Questionnaire Item 61a by Gender: "At Dallas Seminary, how many for-credit courses did you take from a Hispanic faculty member?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
None	342	91	159	32
One	144	91	31	32
Two	42	91	4	32
Three	15	91	1	32
Four	1	91	0	32
Five or more	1	91	0	32
Total	545	546	195	192

$\chi^2 = 25.64^*$; $df = 5$; expected n rounded.

Five hundred forty-five male and one hundred ninety-five female graduates responded to Questionnaire Item 61a regarding the number of for-credit courses they took from a Hispanic faculty member; of the male graduates who responded, the majority ($n=342$) reported that they took no courses from a Hispanic faculty member. One hundred forty-four took one course, 42 took two courses, 15 took three courses, 1 took four courses, and 1 took five or more courses. Of the female graduates who responded, the majority ($n=159$) reported that they took no courses from a Hispanic faculty member. Thirty-one took one course, 4 took two courses, and 1 took three courses from a Hispanic faculty member.

The chi-square value of 25.64 is statistically significant. The observed distribution of responses in Table 180 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 181

Graduate Responses to Questionnaire Item 61a by Ethnicity: "At Dallas Seminary, how many for-credit courses did you take from a Hispanic faculty member?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
None	38	10	38	9	389	94	11	3	3	1	12	3
One	17	10	13	9	123	94	9	3	0	1	5	3
Two	1	10	3	9	37	94	1	3	0	1	3	3
Three	0	10	1	9	14	94	0	3	0	1	1	3
Four	0	10	0	9	1	94	0	3	0	1	0	3
Five or more	1	10	0	9	0	94	0	3	0	1	0	3
Total	57	60	55	54	564	564	21	18	3	6	21	18

$\chi^2 = 27.75^*$; $df = 30$

Fifty-seven African American, fifty-five Asian/Pacific Islanders, five hundred sixty-four White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 61a.

Of the African American graduates who responded, 38 reported that they took no courses from a Hispanic faculty member, 17 took one course, 1 took two courses, and 1 took five or more courses; of the Asian/ Pacific Islander graduates who responded, 38 reported that they took no courses from a Hispanic faculty member, 13 took one course, 3 took two courses, and 1 took three courses; of the White/ Caucasian graduates who responded, 389 reported that they took no courses from a Hispanic faculty member, 123 took one course, 37 took two courses, 14 took three courses, and 1 took four courses; of the Hispanic/ Latina graduates who responded, 11 reported that they took no courses from a Hispanic faculty member, 9 took one course, and 1 took two courses; of the Native American graduates who responded, 3 reported that they took no courses from a

Hispanic faculty member; of the international student graduates who responded, 12 reported that they took no courses from a Hispanic faculty member, 5 took one course, 3 took two courses, and 1 took three courses.

The chi-square value of 27.75 is *not* statistically significant. The observed distribution of responses in Table 181 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 182

Graduate Responses to Questionnaire Item 61b: "At Dallas Seminary, how many for-credit courses did you take from a Native American faculty member?"

Response	Observed	Expected
None	721	124
One	8	124
Two	1	124
Three	1	124
Four	1	124
Five or More	10	124
Total	742	744

$\chi^2 = 3462.91^*$; $df = 5$; expected n rounded.

Seven hundred forty-two graduates responded to Questionnaire Item 61b, regarding the number of for-credit courses they took from a Native American faculty member; the majority ($n=721$) reported that they took no courses from a Native American faculty member. Eight graduates took one course, one graduate took two courses, one took three courses, one took four courses, and ten graduates took five or more courses from a Native American faculty member.

The chi-square value of 3462.91 is statistically significant. The observed distribution of responses in Table 182 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 183

Graduate Responses to Questionnaire Item 61b by Gender: "At Dallas Seminary, how many for-credit courses did you take from a Native American faculty member?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
None	506	87	194	32
One	5	87	1	32
Two	1	87	0	32
Three	1	87	0	32
Four	1	87	0	32
Five or more	10	87	0	32
Total	524	522	195	192

$\chi^2 = 5.29^*$; $df = 5$; expected n rounded.

Five hundred twenty-four male and one hundred ninety-five female graduates responded to Questionnaire Item 61b regarding the number of for-credit courses they took from a Native American faculty member; of the male graduates who responded, the majority ($n=506$) reported that they took no courses from a Native American faculty member. Five took one course, one took two courses, one took three courses, one took four courses, and ten took five or more courses from a Native American faculty member. Of the female graduates who responded, the majority ($n=194$) reported that they took no courses from a Native American faculty member. One female graduate reported taking one course.

The chi-square value of 5.29 is *not* statistically significant. The observed distribution of responses in Table 183 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 184

Graduate Responses to Questionnaire Item 61b by Ethnicity: "At Dallas Seminary, how many for-credit courses did you take from a Native American faculty member?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
None	54	9	52	9	540	92	18	3	3	1	15	3
One	0	9	0	9	7	92	0	3	0	1	0	3
Two	0	9	0	9	1	92	0	3	0	1	0	3
Three	0	9	0	9	1	92	0	3	0	1	0	3
Four	1	9	0	9	0	92	0	3	0	1	0	3
Five or more	0	9	3	9	4	92	1	3	0	1	2	3
Total	55	54	55	54	553	552	19	18	3	6	17	18

$\chi^2 = 42.16^*$; $df = 30$; expected n rounded.

Fifty-five African American, fifty-five Asian/Pacific Islanders, five hundred fifty-three White/ Caucasian, nineteen Hispanic/ Latina, three Native American, and seventeen international student graduates responded to Questionnaire Item 61b.

The majority of African American ($n=54$), Asian/Pacific Islander ($n=52$), White/ Caucasian ($n=540$), Hispanic/ Latina ($n=18$), Native American ($n=3$), and international student graduates ($n=15$) reported that they took no courses from a Native American faculty member. Of all the ethnicities responding, 21 took one or more courses from a Native American faculty member.

The chi-square value of 42.16 is *not* statistically significant. The observed distribution of responses in Table 184 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 185

Graduate Responses to Questionnaire Item 61c: "At Dallas Seminary, how many for-credit courses did you take from an Asian/Pacific Islander faculty member?"

Response	Observed	Expected
None	523	125
One	154	125
Two	62	125
Three	7	125
Four	3	125
Five or More	1	125
Total	750	750

$\chi^2 = 1659.18^*$; $df = 5$

Seven hundred fifty graduates responded to Questionnaire Item 61c, regarding the number of for-credit courses they took from an Asian/Pacific Islander faculty member; the majority ($n=523$) reported that they took no courses from an Asian/Pacific Islander faculty member. One hundred fifty-four graduates took one course, 62 graduates took two courses, 7 took three courses, 3 took four courses, and 1 graduate took five or more courses from an Asian/Pacific Islander faculty member.

The chi-square value of 1659.18 is statistically significant. The observed distribution of responses in Table 185 departs significantly from the distribution of

responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 186

Graduate Responses to Questionnaire Item 61c by Gender: "At Dallas Seminary, how many for-credit courses did you take from an Asian/Pacific Islander faculty member?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
None	364	90	144	32
One	110	90	39	32
Two	53	90	8	32
Three	7	90	0	32
Four	3	90	0	32
Five or more	0	90	1	32
Total	537	540	192	192

$\chi^2 = 12.92^*$; $df = 5$; expected n rounded.

Five hundred thirty-seven male and one hundred ninety-two female graduates responded to Questionnaire Item 61c regarding the number of for-credit courses they took from an Asian/ Pacific Islander faculty member; of the male graduates who responded, the majority ($n=364$) reported that they took no courses from an Asian/Pacific Islander faculty member. One hundred ten took one course, 53 took two courses, 7 took three courses, and 3 took four courses.

Of the female graduates who responded, the majority ($n=144$) reported that they took no courses from an Asian/ Pacific Islander faculty member. Thirty-nine took one course, 8 took two courses, and 1 graduate took five or more courses from an Asian/ Pacific Islander faculty member.

The chi-square value of 12.92 is statistically significant. The observed distribution of responses in Table 186 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 187

Graduate Responses to Questionnaire Item 61c by Ethnicity: "At Dallas Seminary, how many for-credit courses did you take from an Asian/Pacific Islander faculty member?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
None	43	9	42	10	378	93	16	3	3	1	13	3
One	9	9	8	10	122	93	5	3	0	1	4	3
Two	1	9	6	10	51	93	0	3	0	1	0	3
Three	0	9	0	10	7	93	0	3	0	1	0	3
Four	0	9	1	10	2	93	0	3	0	1	0	3
Five or more	0	9	0	10	1	93	0	3	0	1	0	3
Total	53	54	57	60	561	558	21	18	3	6	17	18

$\chi^2 = 18.46^*$; $df = 30$; expected n rounded.

Fifty-three African American, fifty-seven Asian/Pacific Islanders, five hundred sixty-one White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and seventeen international student graduates responded to Questionnaire Item 61c.

Of the African American graduates who responded, 43 reported that they took no courses from an Asian/ Pacific Islander faculty member, 9 took one course, and 1 took two courses; of the Asian/ Pacific Islander graduates who responded, 42 reported that they took no courses, 8 took one course, 6 took two courses, and 1 took four courses; of the White/ Caucasian graduates who responded, 378 reported that they took no courses, 122 took one course, 51 took two courses, 7 took three courses, 2 took four courses, and

1 took five or more courses; of the Hispanic graduates who responded, 16 reported that they took no courses and 5 took one course; of the Native American graduates who responded, 3 reported that they took no courses from an Asian/ Pacific Islander faculty member; of the international student graduates who responded, 13 reported that they took no courses and 4 took one course.

The chi-square value of 18.46 is *not* statistically significant. The observed distribution of responses in Table 187 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 188

Graduate Responses to Questionnaire Item 61d: "At Dallas Seminary, how many for-credit courses did you take from an African American faculty member?"

Response	Observed	Expected
None	544	124
One	136	124
Two	36	124
Three	13	124
Four	9	124
Five or More	7	124
Total	745	744

$\chi^2 = 1800.18^*$; $df = 5$; expected n rounded.

Seven hundred forty-five graduates responded to Questionnaire Item 61d, regarding the number of for-credit courses they took from an African American faculty member; the majority ($n=544$) reported that they took no courses from an African American faculty member. One hundred thirty-six took one course, 36 graduates took

two courses, 13 took three courses, 9 took four courses, and 7 graduates took five or more courses from an African American faculty member.

The chi-square value of 1800.18 is statistically significant. The observed distribution of responses in Table 188 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 189

Graduate Responses to Questionnaire Item 61d by Gender: "At Dallas Seminary, how many for-credit courses did you take from an African American faculty member?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
None	370	89	158	32
One	102	89	31	32
Two	34	89	1	32
Three	13	89	0	32
Four	8	89	0	32
Five or more	5	89	1	32
Total	532	534	191	192

$\chi^2 = 21.82^*$; $df = 5$; expected n rounded.

Five hundred thirty-two male and one hundred ninety-one female graduates responded to Questionnaire Item 61d regarding the number of for-credit courses they took from an African American faculty member; of the male graduates who responded, the majority ($n=370$) reported that they took no courses from an African American faculty member. One hundred two took one course, 34 took two courses, 13 took three courses, 8 took four courses, and 5 took five or more courses. Of the female graduates who responded, the majority ($n=158$) reported that they took no courses from an African

American faculty member. Thirty-one took one course, 1 took two courses, and 1 took five or more courses.

The chi-square value of 21.82 is statistically significant. The observed distribution of responses in Table 189 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 190

Graduate Responses to Questionnaire Item 61d by Ethnicity: "At Dallas Seminary, how many for-credit courses did you take from an African American faculty member?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
None	24	10	44	9	413	93	15	3	2	1	13	3
One	19	10	8	9	98	93	4	3	0	1	2	3
Two	4	10	0	9	30	93	0	3	0	1	2	3
Three	3	10	0	9	10	93	0	3	0	1	0	3
Four	4	10	1	9	3	93	0	3	0	1	0	3
Five or more	3	10	0	9	2	93	0	3	1	1	0	3
Total	57	60	53	54	556	558	19	18	3	6	17	18

$\chi^2 = 105.04^*$; $df = 30$; expected n rounded.

Fifty-seven African American, fifty-three Asian/Pacific Islanders, five hundred fifty-six White/ Caucasian, nineteen Hispanic/ Latina, three Native American, and seventeen international student graduates responded to Questionnaire Item 61d.

Of the African American graduates who responded, 21 reported that they took no courses from an African American faculty member, 19 took one course, 4 took two courses, 3 took three courses, 4 took four courses, and 3 took five or more courses; of the Asian/ Pacific Islander graduates who responded, 44 reported that they took no courses, 8

took one course, and 1 took four courses, from an African American faculty member. Of the White/ Caucasian graduates who responded, 413 reported that they took no courses, 98 took one course, 30 took two courses, 10 took three courses, 3 took four courses, and took five or more from an African American faculty member; of the Hispanic/ Latina graduates who responded, 15 reported that they took no courses from an African American faculty member and 4 took one course; of the Native American graduates who responded, 2 reported that they took no courses from a African American faculty member and 1 took five or more courses; of the international student graduates who responded, 13 reported that they took no courses from an African American faculty member, 2 took one course and 2 took two courses.

The chi-square value of 105.04 is statistically significant. The observed distribution of responses in Table 190 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 191

Graduate Responses to Questionnaire Item 61e: "At DTS, how many for-credit courses did you take in which you were not sure of race/ ethnicity of faculty member?"

Response	Observed	Expected
None	403	105
One	77	105
Two	58	105
Three	16	105
Four	5	105
Five or More	71	105
Total	630	630

$\chi^2 = 1055.94^*$; $df = 5$

Six hundred thirty graduates responded to Questionnaire Item 61e, regarding the number of for-credit courses they took in which they were not sure of the race or ethnicity of the faculty member; the majority ($n=403$) reported that they took no courses in which they were not sure of the race or ethnicity of the faculty member. Seventy-seven took one course, 58 took two courses, 16 took three courses, 5 took four courses, and 71 graduates took five or more courses in which they were not sure of the race or ethnicity of the faculty member.

The chi-square value of 1055.94 is statistically significant. The observed distribution of responses in Table 191 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 192

Graduate Responses to Questionnaire Item 61e by Gender: "At DTS, how many for-credit courses did you take in which you were not sure of race/ ethnicity of faculty member?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
None	290	77	100	25
One	57	77	18	25
Two	44	77	13	25
Three	13	77	3	25
Four	3	77	2	25
Five or more	56	77	12	25
Total	463	462	148	150

$\chi^2 = 3.03^*$; $df = 5$; expected n rounded.

Four hundred sixty-three male and one hundred forty-eight female graduates responded to Questionnaire Item 61e regarding the number of for-credit courses they took in which they were not sure of the race or ethnicity of the faculty member; of the male graduates who responded, 290 reported that they took no courses and 57 took one course. Forty-four took two courses, 13 took three courses, 3 graduates took four courses, and 56 took five or more courses. Of the female graduates who responded, 100 reported that they took no courses and 18 took one course. Thirteen took two courses, 3 took three courses, 2 took four courses, and 12 took five or more courses.

The chi-square value of 3.03 is *not* statistically significant. The observed distribution of responses in Table 192 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 193

Graduate Responses to Questionnaire Item 61e by Ethnicity: "At DTS, how many for-credit courses did you take in which you were not sure of race/ ethnicity of faculty member?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
None	29	6	33	7	298	81	12	3	2	1	7	2
One	7	6	3	7	58	81	3	3	0	1	2	2
Two	1	6	1	7	55	81	0	3	0	1	0	2
Three	0	6	1	7	15	81	0	3	0	1	0	2
Four	0	6	0	7	5	81	0	3	0	1	0	2
Five or more	1	6	2	7	54	81	3	3	0	1	2	2
Total	38	36	40	42	485	486	18	18	2	6	11	12

$\chi^2 = 30.19^*$; $df = 30$; expected n rounded.

Thirty-eight African American, forty Asian/Pacific Islanders, four hundred eighty-five White/ Caucasian, eighteen Hispanic/ Latina, two Native American, and eleven international student graduates responded to Questionnaire Item 61e regarding how many for credit courses they took in which they were unsure of the race/ethnicity of the faculty member

Twenty-nine African American graduates reported that they took no courses, 7 took one course, 1 took two courses, and 1 took five or more courses; of the Asian/ Pacific Islander graduates who responded, 33 reported that they took no courses, 3 took one course, 1 took two courses, 1 took three courses, and 2 took five or more courses; of the White/ Caucasian graduates who responded, 298 reported that they took no courses, 58 took one course, 55 took two courses, 15 took three courses, 5 took four courses, and 54 took five or more courses; of the Hispanic/ Latina graduates who responded, 12 reported that they took no courses, 3 took one course, and 3 took five or more courses; of

the Native American graduates who responded, 2 reported that they took no courses; of the international student graduates who responded, 7 reported that they took no courses, 2 took one course, and 2 took five or more courses.

The chi-square value of 30.19 is *not* statistically significant. The observed distribution of responses in Table 193 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 194

Graduate Responses to Questionnaire Item 62: "How many courses did you take at Dallas Seminary that focused primarily on the culture, history, or social concerns of racial and ethnic groups (other than White/ Caucasians) in the United States?"

Response	Observed	Expected
None	540	133
One	158	133
Two	56	133
Three	17	133
Four	10	133
Five or more	17	133
Total	798	798

$\chi^2 = 1610.85^*$; $df = 5$

Seven hundred ninety-eight graduates responded to Questionnaire Item 62; the majority ($n=540$) reported that they took no courses that focused primarily on the culture, history, or social concerns of racial and ethnic groups (other than White/ Caucasians) in the United States. One hundred fifty-eight took one course, 56 graduates took two courses, 17 took three courses, 10 took four courses, and 17 graduates took five or more

courses that focused primarily on the culture, history, or social concerns of racial and ethnic groups (other than White/ Caucasians) in the United States

The chi-square value of 1610.85 is statistically significant. The observed distribution of responses in Table 194 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 195

Graduate Responses to Questionnaire Item 62 by Gender: "How many courses did you take at Dallas Seminary that focused primarily on the culture, history, or social concerns of racial and ethnic groups (other than White/ Caucasians) in the United States?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
None	398	96	132	33
One	103	96	46	33
Two	40	96	12	33
Three	12	96	4	33
Four	9	96	0	33
Five or more	12	96	5	33
Total	574	576	199	198

$\chi^2 = 5.68^*$; $df = 5$; expected n rounded.

Five hundred seventy-four male and one hundred ninety-nine female graduates responded to Questionnaire Item 62 regarding the number of courses they took that focused primarily on the culture, history, or social concerns of racial and ethnic groups (other than White/ Caucasians) in the United States; of the male graduates who responded, the majority ($n=398$) reported that they took no courses and 103 took one course. Forty took two courses, 12 took three courses, 9 took four courses, and 12 took

five or more courses. Of the female graduates who responded, the majority (N=132) reported that they took no courses and forty-six took one course. Twelve took two courses, 4 took three courses, and 5 took five or more courses.

The chi-square value of 5.68 is *not* statistically significant. The observed distribution of responses in Table 195 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 196

Graduate Responses to Questionnaire Item 62 by Ethnicity: "How many courses did you take at Dallas Seminary that focused primarily on the culture, history, or social concerns of racial and ethnic groups (other than White/ Caucasians) in the United States?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
None	24	10	42	9	407	99	17	3	3	1	18	3
One	17	10	9	9	122	99	2	3	0	1	1	3
Two	5	10	3	9	42	99	2	3	0	1	0	3
Three	3	10	2	9	9	99	0	3	0	1	2	3
Four	4	10	0	9	5	99	0	3	0	1	0	3
Five or more	4	10	0	9	12	99	0	3	0	1	0	3
Total	57	60	56	54	597	594	21	18	3	6	21	18

$\chi^2 = 57.89^*$; $df = 30$; expected n rounded.

Fifty-seven African American, fifty-six Asian/Pacific Islanders, Five hundred ninety-seven White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 62.

Of the African American graduates who responded, 24 reported that they took no courses that focused primarily on the culture, history, or social concerns of racial and ethnic groups (other than White/ Caucasians) in the United States; 17 took one course, 5

took two courses, 3 took three courses, 4 took four courses, and 4 took five or more courses; of the Asian/ Pacific Islander graduates who responded, 42 reported that they took no courses, 9 took one course, 3 took two courses, and 2 took three courses; of the White/ Caucasian graduates who responded, 407 reported that they took no courses, 122 took one course, 42 took two courses, 9 took three courses, 5 took four courses, and 12 took five or more courses; of the Hispanic/ Latina graduates who responded, 17 reported that they took no courses, 2 took one course, and 2 took two courses; all of the Native American graduates who responded reported that they took no courses that focused primarily on the culture, history, or social concerns of racial and ethnic groups (other than White/ Caucasians) in the United States; of the international student graduates who responded, 18 reported that they took no courses, 1 took one course, and 2 took three courses.

The chi-square value of 57.89 is statistically significant. The observed distribution of responses in Table 196 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 197

Graduate Responses to Questionnaire Item 63: "How many courses did you take at Dallas Seminary that focused primarily on non-Western racial and ethnic groups outside the U.S?"

Response	Observed	Expected
None	397	133
One	247	133
Two	80	133
Three	30	133
Four	16	133
Five or more	31	133
Total	801	798

$\chi^2 = 900.38^*$; $df = 5$; expected n rounded.

Eight hundred one graduates responded to Questionnaire Item 63; three hundred ninety-seven reported that they took no courses that focused primarily on non-Western racial and ethnic groups outside the United States. Two hundred forty-seven took one course, 80 graduates took two courses, 30 took three courses, 16 took four courses, and 31 graduates took five or more courses that focused primarily on non-Western racial and ethnic groups outside the United States.

The chi-square value of 900.38 is statistically significant. The observed distribution of responses in Table 197 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 198

Graduate Responses to Questionnaire Item 63 by Gender: "How many courses did you take at Dallas Seminary that focused primarily on non-Western racial and ethnic groups outside the U.S?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
None	288	95	98	34
One	176	95	64	34
Two	53	95	24	34
Three	21	95	6	34
Four	11	95	3	34
Five or more	23	95	8	34
Total	572	570	203	204

$\chi^2 = 1.53^*$; $df = 5$; expected n rounded.

Five hundred seventy-two male and two hundred three female graduates responded to Questionnaire Item 63 regarding the number of courses they took that focused primarily on non-Western racial and ethnic groups outside the United States; of the male graduates who responded, 288 reported that they took no courses and 176 took one course. Fifty-three took two courses, 21 took three courses, 11 took four courses, and 23 took five or more courses. Of the female graduates who responded, 98 reported that they took no courses and 64 took one course, 24 took two courses, 6 took three courses, 3 took four courses, and 8 took five or more courses.

The chi-square value of 1.53 is *not* statistically significant. The observed distribution of responses in Table 198 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 199

Graduate Responses to Questionnaire Item 63 by Ethnicity: "How many courses did you take at Dallas Seminary that focused primarily on non-Western racial and ethnic groups outside the U.S?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
None	34	10	32	9	282	99	9	3	2	1	15	71.4
One	21	10	13	9	189	99	10	3	0	1	4	19.0
Two	2	10	7	9	63	99	1	3	1	1	1	4.8
Three	0	10	1	9	24	99	1	3	0	1	1	4.8
Four	1	10	1	9	11	99	0	3	0	1	0	0.0
Five or more	0	10	2	9	28	99	0	3	0	1	0	0.0
Total	58	100	56	100	597	594	21	18	3	6	21	18

$\chi^2 = 42.98^*$; $df = 30$; expected n rounded.

Fifty-eight African American, fifty-six Asian/Pacific Islanders, five hundred ninety-seven White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 63.

Of the African American graduates who responded, 34 reported that they took no courses that focused primarily on non-Western racial and ethnic groups outside the U.S; 21 took one course, 2 took two courses, and 1 took four courses; of the Asian/ Pacific Islander graduates who responded, 32 reported that they took no courses, 13 took one course, 7 took two courses, 1 took three courses, 1 took four courses, and 2 took five or more courses; of the White/ Caucasian graduates who responded, 282 reported that they took no courses, 189 took one course, 63 took two courses, 24 took three courses, 11 took four courses, and 28 took five or more courses; of the Hispanic/ Latina graduates who responded, 9 reported that they took no courses, 10 took one course, 1 took two courses, and 1 took three courses; of the Native American graduates who responded, 2 reported

that they took no courses and 1 took two courses; of the international student graduates who responded, 15 reported that they took no courses, 4 took one course, 1 took two courses, and 1 took three courses.

The chi-square value of 42.98 is *not* statistically significant. The observed distribution of responses in Table 199 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 200

Graduate Responses to Questionnaire Item 64: "How often did you have difficulty getting help or support from faculty?"

Response	Observed	Expected
Never	392	161
Seldom	318	161
Sometimes	83	161
Often	13	161
N/A	1	161
Total	807	805

$\chi^2 = 815.34^*$; $df = 4$; expected n rounded.

Of the eight hundred seven graduates who responded to Questionnaire Item 64; three hundred ninety-two reported that they never had difficulty getting help or support from faculty. Three hundred eighteen reported that they seldom had difficulty; eighty-three reported they sometimes had difficulty, and thirteen reported that they often had difficulty getting help or support from faculty. One graduate indicated the question was not applicable to them.

The chi-square value of 815.34 is statistically significant. The observed distribution of responses in Table 200 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 201

Graduate Responses to Questionnaire Item 64 by Gender: "How often did you have difficulty getting help or support from faculty?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Never	284	115	97	41
Seldom	223	115	83	41
Sometimes	56	115	25	41
Often	9	115	2	41
N/A	1	115	0	41
Total	573	575	207	205

$\chi^2 = 1.81^*$; $df = 4$; expected n rounded.

Five hundred seventy-three male and two hundred seven female graduates responded to Questionnaire Item 64. Of the male graduates who responded, two hundred eighty-four reported that they never had difficulty getting help or support from faculty. Two hundred twenty-three reported that they seldom had difficulty; 56 reported they sometimes had difficulty, and 9 reported that they often had difficulty getting help or support from faculty. Of the female graduates who responded, 97 reported that they never had difficulty getting help or support from faculty. Eighty-three reported that they seldom had difficulty; 25 reported they sometimes had difficulty, and 2 reported that they

often had difficulty getting help or support from faculty. One male graduate indicated the question was not applicable to them.

The chi-square value of 1.81 is *not* statistically significant. The observed distribution of responses in Table 201 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 202

Graduate Responses to Questionnaire Item 64 by Ethnicity: "How often did you have difficulty getting help or support from faculty?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Never	29	12	26	12	299	120	7	4	1	1	7	4
Seldom	20	12	20	12	243	120	9	4	1	1	8	4
Sometimes	7	12	9	12	52	120	5	4	1	1	5	4
Often	0	12	3	12	8	120	0	4	0	1	1	4
N/A	1	12	0	12	0	120	0	4	0	1	0	4
Total	57	60	58	60	602	600	21	20	3	5	21	20

$\chi^2 = 39.23^*$; $df = 24$; expected n rounded.

Fifty-seven African American, fifty-eight Asian/Pacific Islanders, six hundred two White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 64.

Of the African American graduates who responded, 29 reported they never had difficulty getting help or support, 20 seldom had difficulty, and 7 sometimes had difficulty; of the Asian/ Pacific Islander graduates who responded, 26 reported they never had difficulty getting help or support, 20 seldom had difficulty, 9 sometimes had difficulty, 3 often had difficulty getting help or support. Of the White/ Caucasian

graduates who responded, 299 reported they never had difficulty getting help or support, 243 seldom had difficulty, 52 sometimes had difficulty, 8 often had difficulty getting help or support; of the Hispanic/ Latina graduates who responded, 7 reported they never had difficulty getting help or support, 9 seldom had difficulty, and 5 sometimes had difficulty; of the Native American graduates who responded, 1 reported they never had difficulty getting help or support, 1 seldom had difficulty, and 1 sometimes had difficulty; of the international student graduates who responded, 7 reported they never had difficulty getting help or support, 8 seldom had difficulty, 5 sometimes had difficulty, 1 often had difficulty getting help or support. Of all the ethnicities responding 1 indicated the question was not applicable to them.

The chi-square value of 39.23 is statistically significant. The observed distribution of responses in Table 202 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 203

Graduate Responses to Questionnaire Item 65: "How often did you have difficulty getting help or support from other students?"

Response	Observed	Expected
Never	345	161
Seldom	367	161
Sometimes	70	161
Often	16	161
N/A	8	161
Total	806	805

$\chi^2 = 800.29^*$; $df = 4$; expected n rounded.

Of the eight hundred six graduates who responded to Questionnaire Item 65; three hundred forty-five reported that they never had difficulty getting help or support from other students. Three hundred sixty-seven reported that they seldom had difficulty; 70 reported they sometimes had difficulty, and 16 reported that they often had difficulty getting help or support from other students. Eight graduates indicated the question was not applicable to them.

The chi-square value of 800.29 is statistically significant. The observed distribution of responses in Table 203 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 204

Graduate Responses to Questionnaire Item 65 by Gender: "How often did you have difficulty getting help or support from other students?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Never	254	115	80	41
Seldom	256	115	96	41
Sometimes	47	115	22	41
Often	9	115	7	41
N/A	7	115	1	41
Total	573	575	206	205

$\chi^2 = 5.50^*$; $df = 4$; expected n rounded.

Five hundred seventy-three male and two hundred six female graduates responded to Questionnaire Item 65. Of the male graduates who responded, 254 reported that they never had difficulty getting help or support from other students. Two hundred fifty-six

reported that they seldom had difficulty; 47 reported they sometimes had difficulty, and 9 reported that they often had difficulty getting help or support from faculty. Of the female graduates who responded, 80 reported that they never had difficulty getting help or support from other students. Ninety-six reported that they seldom had difficulty; 22 reported they sometimes had difficulty, and 7 reported that they often had difficulty getting help or support from other students. Seven male graduates and one female graduate indicated the question was not applicable to them.

The chi-square value of 5.50 is *not* statistically significant. The observed distribution of responses in Table 204 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 205

Graduate Responses to Questionnaire Item 65 by Ethnicity: "How often did you have difficulty getting help or support from other students?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Never	19	12	24	12	268	120	6	4	1	1	7	4
Seldom	24	12	26	12	274	120	9	4	1	1	12	4
Sometimes	8	12	4	12	50	120	3	4	1	1	1	4
Often	4	12	2	12	5	120	3	4	0	1	1	4
N/A	2	12	1	12	5	120	0	4	0	1	0	4
Total	57	60	57	60	602	600	21	20	3	5	21	20

$\chi^2 = 42.83^*$; $df = 24$; expected n rounded.

Fifty-seven African American, fifty-seven Asian/Pacific Islanders, six hundred two White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 65.

Of the African American graduates who responded, 19 reported they never had difficulty getting help or support, 24 seldom had difficulty, 8 sometimes had difficulty, 4 often had difficulty getting help or support; of the Asian/ Pacific Islander graduates who responded, 24 reported they never had difficulty getting help or support, 26 seldom had difficulty, 4 sometimes had difficulty, 2 often had difficulty getting help or support. Of the White/ Caucasian graduates who responded, 268 reported they never had difficulty getting help or support, 274 seldom had difficulty, 50 sometimes had difficulty, 5 often had difficulty getting help or support; of the Hispanic/ Latina graduates who responded, 6 reported they never had difficulty getting help or support, 9 seldom had difficulty, 3 sometimes had difficulty, 3 often had difficulty getting help or support; of the Native American graduates who responded, 1 reported they never had difficulty getting help or support, 1 seldom had difficulty, and 1 sometimes had difficulty; of the international student graduates who responded, 7 reported they never had difficulty getting help or support, 12 seldom had difficulty, 1 sometimes had difficulty, 1 often had difficulty getting help or support; Of all the ethnicities responding, 8 indicated the question was not applicable to them.

The chi-square value of 42.83 is statistically significant. The observed distribution of responses in Table 205 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 206

Graduate Responses to Questionnaire Item 66: "How often did you have difficulty getting help or support from teaching assistants/graders?"

Response	Observed	Expected
Never	318	162
Seldom	285	162
Sometimes	116	162
Often	25	162
N/A	64	162
Total	808	810

$\chi^2 = 432.87^*$; $df = 4$; expected n rounded.

Of the eight hundred eight graduates who responded to Questionnaire Item 66; three hundred eighteen reported that they never had difficulty getting help or support from graduate teaching assistants or graders. Two hundred eighty-five reported that they seldom had difficulty; 116 reported they sometimes had difficulty, and 25 reported that they often had difficulty getting help or support from graduate teaching assistants or graders. Sixty-four graduates indicated the question was not applicable to them.

The chi-square value of 432.87 is statistically significant. The observed distribution of responses in Table 206 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 207

Graduate Responses to Questionnaire Item 66 by Gender: "How often did you have difficulty getting help or support from teaching assistants/graders?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Never	231	115	75	42
Seldom	197	115	77	42
Sometimes	83	115	30	42
Often	19	115	5	42
N/A	43	115	21	42
Total	573	575	208	210

$\chi^2 = 2.67^*$; $df = 4$; expected n rounded.

Five hundred seventy-three male and two hundred eight female graduates responded to Questionnaire Item 66. Of the male graduates who responded, 231 reported that they never had difficulty getting help or support from graduate assistants/graders. One hundred ninety-seven reported that they seldom had difficulty; 83 reported they sometimes had difficulty, and 19 reported that they often had difficulty getting help or support. Of the female graduates who responded, 75 reported that they never had difficulty getting help or support. Seventy-seven reported that they seldom had difficulty; 30 reported they sometimes had difficulty, and 5 reported that they often had difficulty getting help or support from graduate assistants/graders. Forty-three male and twenty-one female graduates indicated the question was not applicable to them.

The chi-square value of 2.67 is *not* statistically significant. The observed distribution of responses in Table 207 is what is expected under the conditions of the null

hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 208

Graduate Responses to Questionnaire Item 66 by Ethnicity: "How often did you have difficulty getting help or support from teaching assistants/graders?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Never	17	12	25	12	246	120	7	4	0	1	8	4
Seldom	19	12	17	12	216	120	7	4	2	1	6	4
Sometimes	13	12	8	12	79	120	5	4	1	1	3	4
Often	2	12	2	12	17	120	1	4	0	1	2	4
N/A	7	12	6	12	44	120	1	4	0	1	2	4
Total	58	60	58	60	602	600	21	20	3	5	21	20

$\chi^2=21.74^*$; $df = 24$; expected n rounded.

Fifty-eight African American, fifty-eight Asian/Pacific Islanders, six hundred two White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 66.

Of the African American graduates who responded, 17 reported they never had difficulty getting help or support, 19 seldom had difficulty, 13 sometimes had difficulty, 2 often had difficulty getting help or support; of the Asian/ Pacific Islander graduates who responded, 25 reported they never had difficulty getting help or support, 17 seldom had difficulty, 8 sometimes had difficulty, 2 often had difficulty getting help or support. Of the White/ Caucasian graduates who responded, 246 reported they never had difficulty getting help or support, 216 seldom had difficulty, 79 sometimes had difficulty, 17 often had difficulty getting help or support; of the Hispanic/ Latina graduates who responded, 7 reported they never had difficulty getting help or support, 7 seldom had difficulty, 5

sometimes had difficulty, 1 often had difficulty getting help or support; of the Native American graduates who responded, 2 seldom had difficulty and 1 sometimes had difficulty; of the international student graduates who responded, 8 reported they never had difficulty getting help or support, 6 seldom had difficulty, 3 sometimes had difficulty, 2 often had difficulty getting help or support; Of all the ethnicities responding, 63 indicated the question was not applicable to them.

The chi-square value of 21.74 is *not* statistically significant. The observed distribution of responses in Table 208 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 209

Graduate Responses to Questionnaire Item 67: "How often did you have difficulty getting help or support from administrative personnel?"

Response	Observed	Expected
Never	414	161
Seldom	268	161
Sometimes	72	161
Often	17	161
N/A	35	161
Total	806	805

$\chi^2 = 744.36^*$; $df = 4$; expected n rounded.

Of the eight hundred six graduates who responded to Questionnaire Item 67; four hundred fourteen reported that they never had difficulty getting help or support from administrative personnel. Two hundred sixty-eight reported that they seldom had difficulty; 72 reported they sometimes had difficulty, and 17 reported that they often had

difficulty getting help or support from administrative personnel. Thirty-five graduates indicated the question was not applicable to them.

The chi-square value of 744.36 is statistically significant. The observed distribution of responses in Table 209 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 210

Graduate Responses to Questionnaire Item 67 by Gender: "How often did you have difficulty getting help or support from administrative personnel?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Never	306	115	93	41
Seldom	180	115	81	41
Sometimes	48	115	23	41
Often	14	115	1	41
N/A	25	115	8	41
Total	573	575	206	205

$\chi^2 = 9.23^*$; $df = 4$; expected n rounded.

Five hundred seventy-three male and two hundred six female graduates responded to Questionnaire Item 67. Of the male graduates who responded, three hundred six reported that they never had difficulty getting help or support from administrative personnel. One hundred eighty reported that they seldom had difficulty; 48 reported they sometimes had difficulty, and 14 reported that they often had difficulty getting help or support. Of the female graduates who responded, 93 reported that they never had difficulty getting help or support. Eighty-one reported that they seldom had difficulty; 23

reported they sometimes had difficulty, and 1 reported that they often had difficulty getting help or support from administrative personnel. Twenty-five male and eight female graduates indicated the question was not applicable to them.

The chi-square value of 9.23 is *not* statistically significant. The observed distribution of responses in Table 210 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 211

Graduate Responses to Questionnaire Item 67 by Ethnicity: "How often did you have difficulty getting help or support from administrative personnel?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Never	23	12	29	11	319	120	8	4	2	1	8	4
Seldom	23	12	18	11	193	120	10	4	1	1	9	4
Sometimes	8	12	6	11	49	120	3	4	0	1	3	4
Often	1	12	1	11	12	120	0	4	0	1	1	4
N/A	3	12	2	11	29	120	0	4	0	1	0	4
Total	58	60	56	55	602	600	21	20	3	5	21	20

$\chi^2 = 15.13^*$; $df = 24$; expected n rounded.

Fifty-eight African American, fifty-six Asian/Pacific Islanders, six hundred two White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 67.

Of the African American graduates who responded, 23 reported they never had difficulty getting help or support, 23 seldom had difficulty, 8 sometimes had difficulty, 1 often had difficulty getting help or support; of the Asian/ Pacific Islander graduates who responded, 29 reported they never had difficulty getting help or support, 18 seldom had

difficulty, 6 sometimes had difficulty, 1 often had difficulty getting help or support. Of the White/ Caucasian graduates who responded, 319 reported they never had difficulty getting help or support, 193 seldom had difficulty, 49 sometimes had difficulty, 12 often had difficulty getting help or support; of the Hispanic/ Latina graduates who responded, 8 reported they never had difficulty getting help or support, 10 seldom had difficulty, and 3 sometimes had difficulty; of the Native American graduates who responded, 2 reported they never had difficulty getting help or support and 1 seldom had difficulty; of the international student graduates who responded, 8 reported they never had difficulty getting help or support, 9 seldom had difficulty, 3 sometimes had difficulty, 1 often had difficulty getting help or support. Of all the ethnicities responding, 34 indicated the question was not applicable to them.

The chi-square value of 15.13 is *not* statistically significant. The observed distribution of responses in Table 211 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 212

Graduate Responses to Questionnaire Item 68: "How often did you have difficulty getting help or support from cafeteria personnel?"

Response	Observed	Expected
Never	480	162
Seldom	177	162
Sometimes	19	162
Often	3	162
N/A	130	162
Total	809	810

$\chi^2 = 915.34^*$; $df = 4$; expected n rounded.

Of the eight hundred nine graduates who responded to Questionnaire Item 68; four hundred eighty reported that they never had difficulty getting help or support from cafeteria personnel. One hundred seventy-seven reported that they seldom had difficulty; 19 reported they sometimes had difficulty, and 3 reported that they often had difficulty getting help or support from cafeteria personnel. One hundred thirty graduates indicated the question was not applicable to them.

The chi-square value of 915.34 is statistically significant. The observed distribution of responses in Table 212 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 213

Graduate Responses to Questionnaire Item 68 by Gender: "How often did you have difficulty getting help or support from cafeteria personnel?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Never	337	115	127	42
Seldom	122	115	47	42
Sometimes	15	115	4	42
Often	2	115	1	42
N/A	98	115	29	42
Total	574	575	208	210

$\chi^2 = 1.55^*$; $df = 4$; expected n rounded.

Five hundred seventy-four male and two hundred eight female graduates responded to Questionnaire Item 68. Of the male graduates who responded, 337 reported that they never had difficulty getting help or support from cafeteria personnel. One hundred twenty-two reported that they seldom had difficulty; 15 reported they sometimes had difficulty, and 2 reported that they often had difficulty getting help or support. Of the female graduates who responded, 127 reported that they never had difficulty getting help or support. Forty-seven reported that they seldom had difficulty; 4 reported they sometimes had difficulty, and 1 reported that they often had difficulty getting help or support from cafeteria personnel. Ninety-eight male and twenty-nine female graduates indicated the question was not applicable to them.

The chi-square value of 1.55 is *not* statistically significant. The observed distribution of responses in Table 213 is what is expected under the conditions of the null

hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 214

Graduate Responses to Questionnaire Item 68 by Ethnicity: "How often did you have difficulty getting help or support from cafeteria personnel?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Never	37	12	29	12	362	121	10	4	1	1	14	4
Seldom	12	12	16	12	120	121	11	4	0	1	5	4
Sometimes	3	12	1	12	12	121	0	4	0	1	1	4
Often	0	12	2	12	1	121	0	4	0	1	0	4
N/A	6	12	10	12	108	121	0	4	2	1	1	4
Total	58	60	58	60	603	605	21	20	3	5	21	20

$\chi^2 = 47.64^*$; $df = 24$; expected n rounded.

Fifty-eight African American, fifty-eight Asian/Pacific Islanders, six hundred three White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 68.

Of the African American graduates who responded, 37 reported they never had difficulty getting help or support, 12 seldom had difficulty, and 3 sometimes had difficulty; of the Asian/ Pacific Islander graduates who responded, 29 reported they never had difficulty getting help or support, 16 seldom had difficulty, 1 sometimes had difficulty, 2 often had difficulty getting help or support. Of the White/ Caucasian graduates who responded, 362 reported they never had difficulty getting help or support, 120 seldom had difficulty, 12 sometimes had difficulty, 1 often had difficulty getting help or support; of the Hispanic/ Latina graduates who responded, 10 reported they never had difficulty getting help or support and 11 seldom had difficulty; of the Native American

graduates who responded, 1 reported they never had difficulty getting help or support; of the international student graduates who responded, 14 reported they never had difficulty getting help or support, 5 seldom had difficulty, and 1 sometimes had difficulty. Of all the ethnicities responding, 128 indicated the question was not applicable to them.

The chi-square value of 47.64 is statistically significant. The observed distribution of responses in Table 214 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 215

Graduate Responses to Questionnaire Item 69: "How often did you have difficulty getting help or support from library/media center personnel?"

Response	Observed	Expected
Never	487	161
Seldom	240	161
Sometimes	42	161
Often	13	161
N/A	24	161
Total	806	805

$\chi^2 = 1038.15^*$; $df = 4$; expected n rounded.

Of the eight hundred six graduates who responded to Questionnaire Item 69; four hundred eighty-seven reported that they never had difficulty getting help or support from library or media center personnel. Two hundred forty reported that they seldom had difficulty; 42 reported they sometimes had difficulty, and 13 reported that they often had difficulty getting help or support from library or media center personnel. Twenty-four graduates indicated the question was not applicable to them.

The chi-square value of 1038.15 is statistically significant. The observed distribution of responses in Table 215 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 216

Graduate Responses to Questionnaire Item 69 by Gender: "How often did you have difficulty getting help or support from library/media center personnel?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Never	352	114	117	41
Seldom	162	114	70	41
Sometimes	31	114	10	41
Often	9	114	4	41
N/A	18	114	6	41
Total	572	570	207	205

$\chi^2 = 2.42^*$; $df = 4$; expected n rounded.

Five hundred seventy-two male and two hundred seven female graduates responded to Questionnaire Item 69. Of the male graduates who responded, 352 reported that they never had difficulty getting help or support from library or media center personnel. One hundred sixty-two reported that they seldom had difficulty; 31 reported they sometimes had difficulty, and 9 reported that they often had difficulty getting help or support. Of the female graduates who responded, 117 reported that they never had difficulty getting help or support. Seventy reported that they seldom had difficulty; 10 reported they sometimes had difficulty, and 4 reported that they often had difficulty

getting help or support from library or media center personnel. Eighteen male and six female graduates indicated the question was not applicable to them.

The chi-square value of 2.42 is *not* statistically significant. The observed distribution of responses in Table 216 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 217

Graduate Responses to Questionnaire Item 69 by Ethnicity: "How often did you have difficulty getting help or support from library/media center personnel?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Never	32	12	33	12	366	120	10	4	2	1	13	4
Seldom	19	12	17	12	176	120	10	4	0	1	7	4
Sometimes	4	12	3	12	30	120	1	4	1	1	1	4
Often	2	12	3	12	7	120	0	4	0	1	0	4
N/A	1	12	1	12	20	120	0	4	0	1	0	4
Total	58	60	57	60	601	600	21	20	3	5	21	20

$\chi^2 = 22.31^*$; $df = 24$; expected n rounded.

Fifty-eight African American, fifty-seven Asian/Pacific Islanders, six hundred one White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 69.

Of the African American graduates who responded, 32 reported they never had difficulty getting help or support, 19 seldom had difficulty, 4 sometimes had difficulty, 2 often had difficulty getting help or support; of the Asian/ Pacific Islander graduates who responded, 33 reported they never had difficulty getting help or support, 17 seldom had difficulty, 3 sometimes had difficulty, 3 often had difficulty getting help or support. Of

the White/ Caucasian graduates who responded, 366 reported they never had difficulty getting help or support, 178 seldom had difficulty, 30 sometimes had difficulty, 7 often had difficulty getting help or support; of the Hispanic/ Latina graduates who responded, 10 reported they never had difficulty getting help or support, 10 seldom had difficulty, and 1 sometimes had difficulty; of the Native American graduates who responded, 2 reported they never had difficulty getting help or support and 1 sometimes had difficulty; of the international student graduates who responded, 13 reported they never had difficulty getting help or support, 7 seldom had difficulty, and 1 sometimes had difficulty. Of all the ethnicities responding, 23 indicated the question was not applicable to them.

The chi-square value of 22.31 is *not* statistically significant. The observed distribution of responses in Table 217 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 218

Graduate Responses to Questionnaire Item 70: "How often did you have difficulty getting help or support from financial aid personnel?"

Response	Observed	Expected
Never	404	162
Seldom	186	162
Sometimes	48	162
Often	19	162
N/A	152	162
Total	809	810

$\chi^2 = 572.83^*$; $df = 4$; expected n rounded.

Of the eight hundred nine graduates who responded to Questionnaire Item 70; four hundred four reported that they never had difficulty getting help or support from financial aid personnel. One hundred eighty-six reported that they seldom had difficulty; 48 reported they sometimes had difficulty, and 19 reported that they often had difficulty getting help or support from financial aid personnel. One hundred fifty-two graduates indicated the question was not applicable to them.

The chi-square value of 572.8 is statistically significant. The observed distribution of responses in Table 218 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 219

Graduate Responses to Questionnaire Item 70 by Gender: "How often did you have difficulty getting help or support from financial aid personnel?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Never	290	115	102	42
Seldom	137	115	42	42
Sometimes	31	115	16	42
Often	10	115	9	42
N/A	105	115	40	42
Total	573	575	209	210

$\chi^2 = 6.54^*$; $df = 4$; expected n rounded.

Five hundred seventy-three male and two hundred nine female graduates responded to Questionnaire Item 70. Of the male graduates who responded, 290 reported that they never had difficulty getting help or support from financial aid personnel. One

hundred thirty-seven reported that they seldom had difficulty; 31 reported they sometimes had difficulty, and 10 reported that they often had difficulty getting help or support. Of the female graduates who responded, 102 reported that they never had difficulty getting help or support. Forty-two reported that they seldom had difficulty; 16 reported they sometimes had difficulty, and 9 reported that they often had difficulty getting help or support from financial aid personnel. One hundred five male and forty female graduates indicated the question was not applicable to them.

The chi-square value of 6.54 is *not* statistically significant. The observed distribution of responses in Table 219 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 220

Graduate Responses to Questionnaire Item 70 by Ethnicity: "How often did you have difficulty getting help or support from financial aid personnel?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Never	30	12	25	12	304	121	10	4	2	1	11	4
Seldom	16	12	14	12	132	121	7	4	0	1	7	4
Sometimes	6	12	6	12	28	121	3	4	0	1	3	4
Often	2	12	1	12	13	121	1	4	0	1	0	4
N/A	4	12	12	12	126	121	0	4	1	1	0	4
Total	58	60	58	60	603	605	21	20	3	5	21	20

$\chi^2 = 31.66^*$; $df = 24$; expected n rounded.

Fifty-eight African American, fifty-eight Asian/Pacific Islanders, six hundred three White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 70.

Of the African American graduates who responded, 30 reported they never had difficulty getting help or support, 16 seldom had difficulty, 6 sometimes had difficulty, 2 often had difficulty getting help or support; of the Asian/ Pacific Islander graduates who responded, 25 reported they never had difficulty getting help or support, 14 seldom had difficulty, 6 sometimes had difficulty, 1 often had difficulty getting help or support. Of the White/ Caucasian graduates who responded, 304 reported they never had difficulty getting help or support, 132 seldom had difficulty, 28 sometimes had difficulty, 13 often had difficulty getting help or support; of the Hispanic/ Latina graduates who responded, 10 reported they never had difficulty getting help or support, 7 seldom had difficulty, 3 sometimes had difficulty, 1 often had difficulty getting help or support; of the Native American graduates who responded, 2 reported they never had difficulty getting help or support; of the international student graduates who responded, 11 reported they never had difficulty getting help or support, 7 seldom had difficulty, and 3 sometimes had difficulty. Of all the ethnicities responding, 146 indicated the question was not applicable to them.

The chi-square value of 31.66 is *not* statistically significant. The observed distribution of responses in Table 220 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 221

Graduate Responses to Questionnaire Item 71: "How often did you have difficulty getting help or support from student services personnel?"

Response	Observed	Expected
Never	471	161
Seldom	222	161
Sometimes	37	161
Often	8	161
N/A	67	161
Total	805	805

$\chi^2 = 915.78^*$; $df = 4$.

Of the eight hundred five graduates who responded to Questionnaire Item 71; four hundred seventy-one reported that they never had difficulty getting help or support from student services personnel. Two hundred twenty-two reported that they seldom had difficulty; 37 reported they sometimes had difficulty, and 8 reported that they often had difficulty getting help or support from student services personnel. Sixty-seven graduates indicated the question was not applicable to them.

The chi-square value of 915.78 is statistically significant. The observed distribution of responses in Table 221 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 222

Graduate Responses to Questionnaire Item 71 by Gender: "How often did you have difficulty getting help or support from student services personnel?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Never	336	114	122	41
Seldom	152	114	61	41
Sometimes	28	114	5	41
Often	5	114	3	41
N/A	50	114	16	41
Total	571	570	207	205

$\chi^2 = 3.34^*$; $df = 4$.

Five hundred seventy-one male and two hundred seven female graduates responded to Questionnaire Item 71. Of the male graduates who responded, 336 reported that they never had difficulty getting help or support from student services personnel. One hundred fifty-two reported that they seldom had difficulty; 28 reported they sometimes had difficulty, and 5 reported that they often had difficulty getting help or support. Of the female graduates who responded, 122 reported that they never had difficulty getting help or support. Sixty-one reported that they seldom had difficulty; 5 reported they sometimes had difficulty, and 3 reported that they often had difficulty getting help or support from student services personnel. Fifty male and sixteen female graduates indicated the question was not applicable to them.

The chi-square value of 3.34 is *not* statistically significant. The observed distribution of responses in Table 222 is what is expected under the conditions of the null

hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 223

Graduate Responses to Questionnaire Item 71 by Ethnicity: "How often did you have difficulty getting help or support from student services personnel?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Never	31	12	33	11	359	120	10	4	2	1	11	4
Seldom	18	12	15	11	161	120	8	4	0	1	7	4
Sometimes	4	12	2	11	23	120	1	4	0	1	3	4
Often	1	12	2	11	4	120	1	4	0	1	0	4
N/A	4	12	5	11	53	120	1	4	1	1	0	4
Total	58	60	57	55	600	600	21	20	3	5	21	20

$\chi^2 = 22.46^*$; $df = 24$; expected n rounded.

Fifty-eight African American, fifty-seven Asian/Pacific Islanders, six hundred White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 71.

Of the African American graduates who responded, 31 reported they never had difficulty getting help or support, 18 seldom had difficulty, 4 sometimes had difficulty, 1 often had difficulty getting help or support; of the Asian/ Pacific Islander graduates who responded, reported they never had difficulty getting help or support, 15 seldom had difficulty, 2 sometimes had difficulty, 2 often had difficulty getting help or support. Of the White/ Caucasian graduates who responded, 359 reported they never had difficulty getting help or support, 161 seldom had difficulty, 23 sometimes had difficulty, 4 often had difficulty getting help or support; of the Hispanic/ Latina graduates who responded, 10 reported they never had difficulty getting help or support, 8 seldom had difficulty, 1

sometimes had difficulty, 1 often had difficulty getting help or support; of the Native American graduates who responded, 2 reported they never had difficulty getting help or support; of the international student graduates who responded, 11 reported they never had difficulty getting help or support, 7 seldom had difficulty, and 3 sometimes had difficulty. Of all the ethnicities responding, 65 indicated the question was not applicable to them.

The chi-square value of 22.46 is *not* statistically significant. The observed distribution of responses in Table 223 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 224

Graduate Responses to Questionnaire Item 72: "How often did you have difficulty getting help or support from business office personnel?"

Response	Observed	Expected
Never	480	160
Seldom	232	160
Sometimes	33	160
Often	9	160
N/A	48	160
Total	802	800

$\chi^2 = 991.62^*$; $df = 4$; expected n rounded.

Of the eight hundred two graduates who responded to Questionnaire Item 72; four hundred eighty reported that they never had difficulty getting help or support from business office personnel. Two hundred thirty-two reported that they seldom had difficulty; 33 reported they sometimes had difficulty, and 9 reported that they often had

difficulty getting help or support from business office personnel. Forty-eight graduates indicated the question was not applicable to them.

The chi-square value of 991.62 is statistically significant. The observed distribution of responses in Table 224 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 225

Graduate Responses to Questionnaire Item 72 by Gender: "How often did you have difficulty getting help or support from business office personnel?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Never	345	114	119	41
Seldom	159	114	64	41
Sometimes	25	114	6	41
Often	6	114	3	41
N/A	33	114	15	41
Total	568	570	207	205

$\chi^2 = 2.28^*$; $df = 4$; expected n rounded.

Five hundred sixty-eight male and two hundred seven female graduates responded to Questionnaire Item 72. Of the male graduates who responded, 345 reported that they never had difficulty getting help or support from business office personnel. One hundred fifty-nine reported that they seldom had difficulty; 25 reported they sometimes had difficulty, and 6 reported that they often had difficulty getting help or support. Of the female graduates who responded, 119 reported that they never had difficulty getting help or support. Sixty-four reported that they seldom had difficulty; 6 reported they

sometimes had difficulty, and 3 reported that they often had difficulty getting help or support from business office personnel. Thirty-three male and fifteen female graduates indicated the question was not applicable to them.

The chi-square value of 2.28 is *not* statistically significant. The observed distribution of responses in Table 225 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted..

Table 226

Graduate Responses to Questionnaire Item 72 by Ethnicity: "How often did you have difficulty getting help or support from business office personnel?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Never	29	12	31	12	370	119	10	4	2	1	11	4
Seldom	19	12	22	12	161	119	8	4	0	1	8	4
Sometimes	6	12	3	12	19	119	2	4	0	1	0	4
Often	1	12	0	12	7	119	0	4	0	1	1	4
N/A	3	12	2	12	40	119	1	4	1	1	0	4
Total	58	60	58	60	597	595	21	20	3	5	20	20

$\chi^2 = 26.98^*$; $df = 24$; expected n rounded.

Fifty-eight African American, fifty-eight Asian/Pacific Islanders, five hundred ninety-seven White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty international student graduates responded to Questionnaire Item 72.

Of the African American graduates who responded, 29 reported they never had difficulty getting help or support, 19 seldom had difficulty, 6 sometimes had difficulty, 1 often had difficulty getting help or support; of the Asian/ Pacific Islander graduates who responded, 31 reported they never had difficulty getting help or support, 22 seldom had

difficulty, and 3 sometimes had difficulty. Of the White/ Caucasian graduates who responded, 370 reported they never had difficulty getting help or support, 161 seldom had difficulty, 19 sometimes had difficulty, 7 often had difficulty getting help or support; of the Hispanic/ Latina graduates who responded, 10 reported they never had difficulty getting help or support, 8 seldom had difficulty, and 2 sometimes had difficulty; of the Native American graduates who responded, 2 reported they never had difficulty getting help or support; of the international student graduates who responded, 11 reported they never had difficulty getting help or support, 8 seldom had difficulty, and 1 often had difficulty getting help or support. Of all the ethnicities responding, 48 indicated the question was not applicable to them.

The chi-square value of 26.98 is *not* statistically significant. The observed distribution of responses in Table 226 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 227

Graduate Responses to Questionnaire Item 73: "How often did you have difficulty getting help or support from Registrar's office personnel?"

Response	Observed	Expected
Never	479	161
Seldom	223	161
Sometimes	65	161
Often	24	161
N/A	14	161
Total	805	805

$\chi^2 = 960.01^*$; $df = 4$.

Of the eight hundred five graduates who responded to Questionnaire Item 73; four hundred seventy-nine reported that they never had difficulty getting help or support from Registrar's office personnel. Three hundred eighteen reported that they seldom had difficulty; 65 reported they sometimes had difficulty, and 24 reported that they often had difficulty getting help or support from registrar's office personnel. Fourteen graduates indicated the question was not applicable to them.

The chi-square value of 960.01 is statistically significant. The observed distribution of responses in Table 227 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 228

Graduate Responses to Questionnaire Item 73 by Gender: "How often did you have difficulty getting help or support from Registrar's office personnel?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Never	350	114	114	41
Seldom	149	114	66	41
Sometimes	47	114	16	41
Often	14	114	9	41
N/A	12	114	2	41
Total	572	570	207	205

$\chi^2 = 5.81^*$; $df = 4$; expected n rounded.

Five hundred seventy-two male and two hundred seven female graduates responded to Questionnaire Item 73. Of the male graduates who responded, 350 reported that they never had difficulty getting help or support from Registrar's office personnel.

One hundred forty-nine reported that they seldom had difficulty; 47 reported they sometimes had difficulty, and 14 reported that they often had difficulty getting help or support. Of the female graduates who responded, 114 reported that they never had difficulty getting help or support. Sixty-six reported that they seldom had difficulty; 16 reported they sometimes had difficulty, and 9 reported that they often had difficulty getting help or support from registrar's office personnel. Twelve male and two female graduates indicated the question was not applicable to them.

The chi-square value of 5.81 is *not* statistically significant. The observed distribution of responses in Table 228 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 229

Graduate Responses to Questionnaire Item 73 by Ethnicity: "How often did you have difficulty getting help or support from Registrar's office personnel?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Never	31	11	32	11	362	100	10	4	2	1	13	4
Seldom	17	11	19	11	166	100	9	4	1	1	4	4
Sometimes	7	11	5	11	44	100	2	4	0	1	3	4
Often	2	11	1	11	17	100	0	4	0	1	1	4
N/A	0	11	0	11	13	100	0	4	0	1	0	4
Total	57	55	57	55	602	600	21	20	3	5	21	20

$\chi^2 = 19.04^*$; $df = 24$; expected n rounded.

Fifty-seven African American, fifty-seven Asian/Pacific Islanders, six hundred two White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 73.

Of the African American graduates who responded, 31 reported they never had difficulty getting help or support, 17 seldom had difficulty, 7 sometimes had difficulty, 2 often had difficulty getting help or support; of the Asian/ Pacific Islander graduates who responded, 32 reported they never had difficulty getting help or support, 19 seldom had difficulty, 5 sometimes had difficulty, 1 often had difficulty getting help or support. Of the White/ Caucasian graduates who responded, 362 reported they never had difficulty getting help or support, 166 seldom had difficulty, 44 sometimes had difficulty, 17 often had difficulty getting help or support; of the Hispanic/ Latina graduates who responded, 10 reported they never had difficulty getting help or support, 9 seldom had difficulty, and 2 sometimes had difficulty; of the Native American graduates who responded, 2 reported they never had difficulty getting help or support and 1 seldom had difficulty; of the international student graduates who responded, 13 reported they never had difficulty getting help or support, 4 seldom had difficulty, 3 sometimes had difficulty, 1 often had difficulty getting help or support. Of all the ethnicities responding, 14 indicated the question was not applicable to them.

The chi-square value of 19.04 is *not* statistically significant. The observed distribution of responses in Table 229 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 230

Graduate Responses to Questionnaire Item 74: "How often did you have difficulty getting help or support from the chaplain's office?"

Response	Observed	Expected
Never	466	162
Seldom	144	162
Sometimes	17	162
Often	5	162
N/A	177	162
Total	809	810

$\chi^2 = 856.85^*$; $df = 4$; expected n rounded.

Of the eight hundred nine graduates who responded to Questionnaire Item 74; four hundred sixty-six reported that they never had difficulty getting help or support from the chaplain's office. One hundred forty-four reported that they seldom had difficulty; 17 reported they sometimes had difficulty, and 5 reported that they often had difficulty getting help or support from the chaplain's office. One hundred seventy-seven graduates indicated the question was not applicable to them.

The chi-square value of 856.85 is statistically significant. The observed distribution of responses in Table 230 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 231

Graduate Responses to Questionnaire Item 74 by Gender: "How often did you have difficulty getting help or support from the chaplain's office?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Never	335	115	115	42
Seldom	110	115	28	42
Sometimes	11	115	6	42
Often	5	115	0	42
N/A	112	115	60	42
Total	573	575	209	210

$\chi^2 = 11.54^*$; $df = 4$; expected n rounded.

Five hundred seventy-three male and two hundred nine female graduates responded to Questionnaire Item 74. Of the male graduates who responded, 335 reported that they never had difficulty getting help or support from chaplain's office personnel. One hundred ten reported that they seldom had difficulty; 11 reported they sometimes had difficulty, and 5 reported that they often had difficulty getting help or support. Of the female graduates who responded, 115 reported that they never had difficulty getting help or support. Twenty-eight reported that they seldom had difficulty and 6 reported they sometimes had difficulty from chaplain's office personnel. One hundred twelve male and sixty female graduates indicated the question was not applicable to them.

The chi-square value of 11.54 is statistically significant. The observed distribution of responses in Table 231 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 232

Graduate Responses to Questionnaire Item 74 by Ethnicity: "How often did you have difficulty getting help or support from the chaplain's office?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Never	35	12	29	12	352	121	10	4	1	1	13	4
Seldom	9	12	10	12	101	121	7	4	0	1	4	4
Sometimes	1	12	2	12	14	121	0	4	0	1	0	4
Often	0	12	1	12	4	121	0	4	0	1	0	4
N/A	13	12	16	12	132	121	4	4	2	1	4	4
Total	58	60	58	60	603	605	21	20	3	5	21	20

$\chi^2 = 17.66^*$; $df = 24$; expected n rounded.

Fifty-eight African American, fifty-eight Asian/Pacific Islanders, six hundred three White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 74.

Of the African American graduates who responded, 35 reported they never had difficulty getting help or support, 9 seldom had difficulty, and 1 sometimes had difficulty; of the Asian/ Pacific Islander graduates who responded, 29 reported they never had difficulty getting help or support, 10 seldom had difficulty, 2 sometimes had difficulty, 1 often had difficulty getting help or support. Of the White/ Caucasian graduates who responded, 352 reported they never had difficulty getting help or support, 101 seldom had difficulty, 14 sometimes had difficulty, 4 often had difficulty getting help or support; of the Hispanic/ Latina graduates who responded, 10 reported they never had difficulty getting help or support, and 7 seldom had difficulty; of the Native American graduates who responded, 1 reported they never had difficulty getting help or support; of the international student graduates who responded, 13 reported they never had difficulty

getting help or support, and 4 seldom had difficulty. Of all the ethnicities responding, 173 indicated the question was not applicable to them.

The chi-square value of 17.66 is *not* statistically significant. The observed distribution of responses in Table 232 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 233

Graduate Responses to Questionnaire Item 75: "How often did you have difficulty getting help or support from placement office personnel?"

Response	Observed	Expected
Never	401	161
Seldom	168	161
Sometimes	20	161
Often	10	161
N/A	207	161
Total	806	805

$\chi^2 = 635.52^*$; $df = 4$; expected n rounded.

Of the eight hundred six graduates who responded to Questionnaire Item 75; four hundred one reported that they never had difficulty getting help or support from placement office personnel. One hundred sixty-eight reported that they seldom had difficulty; 20 reported they sometimes had difficulty, and 10 reported that they often had difficulty getting help or support from placement office personnel. Two hundred seven graduates indicated the question was not applicable to them.

The chi-square value of 635.52 is statistically significant. The observed distribution of responses in Table 233 departs significantly from the distribution of

responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 234

Graduate Responses to Questionnaire Item 75 by Gender: "How often did you have difficulty getting help or support from placement office personnel?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Never	298	114	93	42
Seldom	121	114	40	42
Sometimes	12	114	5	42
Often	9	114	1	42
N/A	130	114	70	42
Total	570	570	209	210

$\chi^2 = 10.47^*$; $df = 4$; expected n rounded.

Five hundred seventy male and two hundred nine graduates responded to Questionnaire Item 75. Of the male graduates who responded, 298 reported that they never had difficulty getting help or support from placement office personnel. One hundred twenty-one reported that they seldom had difficulty; 12 reported they sometimes had difficulty, and 9 reported that they often had difficulty getting help or support. Of the female graduates who responded, 93 reported that they never had difficulty getting help or support. Forty reported that they seldom had difficulty; 5 reported they sometimes had difficulty, and 1 reported that they often had difficulty getting help or support from placement office personnel. One hundred thirty male and seventy female graduates indicated the question was not applicable to them.

The chi-square value of 10.47 is statistically significant. The observed distribution of responses in Table 234 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 235

Graduate Responses to Questionnaire Item 75 by Ethnicity: "How often did you have difficulty getting help or support from placement office personnel?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Never	27	12	24	11	314	120	6	4	2	1	8	4
Seldom	13	12	12	11	120	120	8	4	0	1	3	4
Sometimes	4	12	0	11	14	120	1	4	0	1	0	4
Often	3	12	0	11	5	120	0	4	0	1	1	4
N/A	11	12	21	11	148	120	6	4	1	1	9	4
Total	58	60	57	55	601	600	21	20	3	5	21	20

$\chi^2 = 35.79^*$; $df = 24$; expected n rounded.

Fifty-eight African American, fifty-seven Asian/Pacific Islanders, six hundred one White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 75.

Of the African American graduates who responded, 27 reported they never had difficulty getting help or support, 13 seldom had difficulty, 4 sometimes had difficulty, 3 often had difficulty getting help or support; of the Asian/ Pacific Islander graduates who responded, 24 reported they never had difficulty getting help or support and 12 seldom had difficulty. Of the White/ Caucasian graduates who responded, 314 reported they never had difficulty getting help or support, 120 seldom had difficulty, 14 sometimes had difficulty, 5 often had difficulty getting help or support; of the Hispanic/ Latina graduates

who responded, 6 reported they never had difficulty getting help or support, 8 seldom had difficulty, and 1 sometimes had difficulty; of the Native American graduates who responded, 2 reported they never had difficulty getting help or support; of the international student graduates who responded, 8 reported they never had difficulty getting help or support, 3 seldom had difficulty, and 1 often had difficulty getting help or support. Of all the ethnicities responding, 201 indicated the question was not applicable to them.

The chi-square value of 35.79 is *not* statistically significant. The observed distribution of responses in Table 235 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 236

Graduate Responses to Questionnaire Item 76: "How often were you exposed to a racist atmosphere created by the faculty in the classroom?"

Response	Observed	Expected
Never	437	161
Seldom	296	161
Sometimes	57	161
Often	8	161
N/A	6	161
Total	804	805

$\chi^2 = 949.32^*$; $df = 4$; expected n rounded.

Of the eight hundred four graduates who responded to Questionnaire Item 76; four hundred thirty-seven reported that they were never exposed to a racist atmosphere created by faculty in the classroom. Two hundred ninety-six reported that they were seldom

exposed; 57 reported they were exposed sometimes, and 8 reported that they were often exposed to a racist atmosphere in the classroom. Six graduates indicated the question was not applicable to them.

The chi-square value of 949.32 is statistically significant. The observed distribution of responses in Table 236 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 237

Graduate Responses to Questionnaire Item 76 by Gender: "How often were you exposed to a racist atmosphere created by the faculty in the classroom?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Never	330	114	94	42
Seldom	199	114	86	42
Sometimes	33	114	22	42
Often	4	114	3	42
N/A	3	114	3	42
Total	569	570	208	210

$\chi^2 = 13.75^*$; $df = 4$; expected n rounded.

Five hundred sixty-nine male and two hundred eight female graduates responded to Questionnaire Item 76. Of the male graduates who responded, 330 reported that they were never exposed to a racist atmosphere created by faculty in the classroom. One hundred ninety-nine reported that they were seldom exposed; 33 reported they were exposed sometimes, and 4 reported that they were often exposed. Of the female graduates who responded, 94 reported that they were never exposed. Eighty-six reported

that they were seldom exposed; 22 reported they were exposed sometimes, and 3 reported that they were often exposed to a racist atmosphere in the classroom. Three male and three female graduates indicated the question was not applicable to them.

The chi-square value of 13.75 is statistically significant. The observed distribution of responses in Table 237 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 238

Graduate Responses to Questionnaire Item 76 by Ethnicity: "How often were you exposed to a racist atmosphere created by the faculty in the classroom?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Never	22	12	29	12	345	119	8	4	1	1	7	4
Seldom	28	12	23	12	208	119	9	4	1	1	10	4
Sometimes	9	12	4	12	36	119	4	4	1	1	1	4
Often	1	12	1	12	3	119	0	4	0	1	2	4
N/A	1	12	1	12	4	119	0	4	0	1	0	4
Total	61	60	58	60	596	595	21	20	3	5	20	20

$\chi^2 = 48.89^*$; $df = 24$; expected n rounded.

Sixty-one African American, fifty-eight Asian/Pacific Islanders, five hundred ninety-six White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty international student graduates responded to Questionnaire Item 76.

Of the African American graduates who responded, 22 reported they were never exposed to a racist atmosphere, 28 were seldom exposed, 9 were sometimes exposed, and 1 were often exposed; of the Asian/ Pacific Islander graduates who responded, 29 reported they were never exposed to a racist atmosphere, 23 were seldom exposed, 4

were sometimes exposed, and 1 were often exposed; of the White/ Caucasian graduates who responded, 345 reported they were never exposed to a racist atmosphere, 208 were seldom exposed, 36 were sometimes exposed, and 3 were often exposed; of the Hispanic/ Latina graduates who responded, 8 reported they were never exposed to a racist atmosphere, 9 were seldom exposed, and 4 were sometimes exposed; of the Native American graduates who responded, 1 reported they were never exposed to a racist atmosphere, 1 were seldom exposed, and 1 were sometimes exposed; of the international student graduates who responded, 7 reported they were never exposed to a racist atmosphere, 10 were seldom exposed, 1 was sometimes exposed, and 2 were often exposed. Of all the ethnicities responding 6 indicated the question was not applicable to them.

The chi-square value of 48.89 is statistically significant. The observed distribution of responses in Table 238 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 239

Graduate Responses to Questionnaire Item 77: "How often were you exposed to a racist atmosphere created by the faculty outside the classroom?"

Response	Observed	Expected
Never	379	161
Seldom	333	161
Sometimes	64	161
Often	18	161
N/A	9	161
Total	803	805

$\chi^2 = 809.89^*$; $df = 4$; expected n rounded.

Of the eight hundred three graduates who responded to Questionnaire Item 77; three hundred seventy-nine reported that they were never exposed to a racist atmosphere created by faculty outside the classroom. Three hundred thirty-three reported that they seldom exposed; 64 reported they were exposed sometimes, and 18 reported that they often been exposed to a racist atmosphere created by faculty outside the classroom. Nine graduates indicated the question was not applicable to them.

The chi-square value of 809.89 is statistically significant. The observed distribution of responses in Table 239 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 240

Graduate Responses to Questionnaire Item 77 by Gender: "How often were you exposed to a racist atmosphere created by the faculty outside the classroom?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Never	273	114	93	41
Seldom	237	114	86	41
Sometimes	44	114	19	41
Often	11	114	4	41
N/A	4	114	5	41
Total	569	570	207	205

$\chi^2 = 4.52^*$; $df = 4$; expected n rounded.

Five hundred sixty-nine male and two hundred seven female graduates responded to Questionnaire Item 77. Of the male graduates who responded, 273 reported that they were never exposed to a racist atmosphere created by faculty outside the classroom. Two hundred thirty-seven reported that they were seldom exposed; 44 reported they were exposed sometimes, and 11 reported that they were often exposed. Of the female graduates who responded, 93 reported that they were never exposed. Eighty-six reported that they were seldom exposed; 19 reported they were exposed sometimes, and 4 reported that they were often exposed to a racist atmosphere in the classroom. Four male and five female graduates indicated the question was not applicable to them.

The chi-square value of 4.52 is *not* statistically significant. The observed distribution of responses in Table 240 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 241

Graduate Responses to Questionnaire Item 77 by Ethnicity: "How often were you exposed to a racist atmosphere created by the faculty outside the classroom?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Never	23	12	26	12	294	119	8	4	1	1	4	4
Seldom	25	12	21	12	247	119	10	4	2	1	10	4
Sometimes	10	12	7	12	40	119	2	4	0	1	4	4
Often	3	12	3	12	7	119	1	4	0	1	2	4
N/A	0	12	1	12	7	119	0	4	0	1	0	4
Total	61	60	58	60	595	595	21	20	3	5	20	20

$\chi^2 = 35.12^*$; $df = 24$; expected n rounded.

Sixty-one African American, fifty-eight Asian/Pacific Islanders, five hundred ninety-five White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty international student graduates responded to Questionnaire Item 77.

Of the African American graduates who responded, 23 reported they were never exposed to a racist atmosphere, 25 were seldom exposed, 10 were sometimes exposed, and 3 were often exposed; of the Asian/ Pacific Islander graduates who responded, 26 reported they were never exposed to a racist atmosphere, 21 were seldom exposed, 7 were sometimes exposed, and 3 were often exposed; of the White/ Caucasian graduates who responded, 294 reported they were never exposed to a racist atmosphere, 247 were seldom exposed, 40 were sometimes exposed, and 7 were often exposed; of the Hispanic/ Latina graduates who responded, 8 reported they were never exposed to a racist atmosphere, 10 were seldom exposed, 2 were sometimes exposed, and 1 were often exposed; of the Native American graduates who responded, 1 reported they were never exposed to a racist atmosphere and 2 were seldom exposed; of the international student

graduates who responded, 4 reported they were never exposed to a racist atmosphere, 10 were seldom exposed, 4 were sometimes exposed, and 2 were often exposed.

Of all the ethnicities responding, 8 indicated the question was not applicable to them.

The chi-square value of 35.12 is *not* statistically significant. The observed distribution of responses in Table 241 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 242

Graduate Responses to Questionnaire Item 78: "Because of my experiences at Dallas Seminary, I now recognize culturally-biased behavior I had not previously identified."

Response	Observed	Expected
Yes	358	397
No	435	397
Total	793	794

$\chi^2 = 7.47^*$; $df = 1$; expected n rounded.

Seven hundred ninety-three graduates responded to Questionnaire Item 78; three hundred fifty-eight reported that they now recognize culturally-biased behavior they had not previously identified because of their experience at Dallas Seminary. Four hundred thirty-five reported they did not.

The chi-square value of 7.47 is statistically significant. The observed distribution of responses in Table 242 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 243

Graduate Responses to Questionnaire Item 78 by Gender: "Because of my experiences at Dallas Seminary, I now recognize culturally-biased behavior I had not previously identified."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Yes	261	284	86	101
No	307	284	116	101
Total	568	568	202	202

$\chi^2 = 0.68^*$; $df = 1$.

Five hundred sixty-eight male and two hundred two female graduates responded to Questionnaire Item 78; two hundred sixty-one males and 86 females reported that they now recognize culturally-biased behavior they had not previously identified because of their experience at Dallas Seminary. Three hundred seven males and 116 females reported they did not.

The chi-square value of 0.68 is *not* statistically significant. The observed distribution of responses in Table 243 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 244

Graduate Responses to Questionnaire Item 78 by Ethnicity: "Because of my experiences at Dallas Seminary, I now recognize culturally-biased behavior I had not previously identified."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Yes	19	30	17	28	278	294	8	10	1	1	16	10
No	42	30	39	28	311	294	13	10	2	1	5	10
Total	61	60	56	56	589	588	21	20	3	2	21	10

$\chi^2 = 19.69^*$; $df = 6$; expected n rounded.

Sixty-one African American, fifty-six Asian/Pacific Islanders, five hundred eighty-nine White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty-one international student graduates responded to Questionnaire Item 78.

Nineteen African American graduates reported that they now recognize culturally-biased behavior they had not previously identified because of their experience at Dallas Seminary; 42 reported they did not. Seventeen Asian/ Pacific Islander graduates reported that they now recognize culturally-biased behavior they had not previously identified; 39 reported they did not. Two hundred seventy-eight White/ Caucasian graduates reported that they now recognize culturally-biased behavior they had not previously identified; 311 reported they did not. Eight Hispanic/ Latina graduates reported that they now recognize culturally-biased behavior they had not previously identified; 13 reported they did not. One Native American graduate reported that they now recognize culturally-biased behavior they had not previously identified; 2 reported they did not. Sixteen international student graduates reported that they now recognize culturally-biased

behavior they had not previously identified because of their experience at Dallas Seminary; 5 reported they did not.

The chi-square value of 19.69 is statistically significant. The observed distribution of responses in Table 244 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 245

Graduate Responses to Questionnaire Item 79: "Because of my experiences at Dallas Seminary, I now discuss topics related to cultural awareness with friends."

Response	Observed	Expected
Yes	430	398
No	365	398
Total	795	796

$\chi^2 = 5.31^*$; $df = 1$; expected n rounded.

Seven hundred ninety-five graduates responded to Questionnaire Item 79; four hundred thirty reported that they now discuss topics related to cultural awareness with friends because of their experience at Dallas Seminary. Three hundred sixty-five reported they did not.

The chi-square value of 5.31 is statistically significant. The observed distribution of responses in Table 245 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance

Table 246

Graduate Responses to Questionnaire Item 79 by Gender: "Because of my experiences at Dallas Seminary, I now discuss topics related to cultural awareness with friends."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Yes	303	283	110	102
No	264	283	94	102
Total	567	566	204	204

$\chi^2 = 0.01^*$; $df = 1$; expected n rounded.

Five hundred sixty-seven male and two hundred four female graduates responded to Questionnaire Item 79; three hundred three males and 110 females reported that they now discuss topics related to cultural awareness with friends, because of their experience at Dallas Seminary. Two hundred sixty-four males and 94 females reported they did not.

The chi-square value of 0.01 is *not* statistically significant. The observed distribution of responses in Table 246 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 247

Graduate Responses to Questionnaire Item 79 by Ethnicity: "Because of my experiences at Dallas Seminary, I now discuss topics related to cultural awareness with friends."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Yes	33	30	19	27	327	295	11	10	0	1	12	10
No	28	30	36	27	264	295	10	10	3	1	8	10
Total	61	60	55	54	591	590	21	20	3	2	20	20

$\chi^2 = 12.69^*$; $df = 6$; expected n rounded.

Sixty-one African American, fifty-five Asian/Pacific Islanders, five hundred ninety-one White/ Caucasian, twenty-one Hispanic/ Latina, three Native American, and twenty international student graduates responded to Questionnaire Item 79.

Thirty-three African American graduates reported that they now discuss topics related to cultural awareness with friends because of their experience at Dallas Seminary; 28 reported they did not. Nineteen Asian/ Pacific Islander graduates reported that they now discuss topics related to cultural awareness with friends; 36 reported they did not. Three hundred twenty-seven White/ Caucasian graduates reported that they now discuss topics related to cultural awareness with friends; 264 reported they did not. Eleven Hispanic/ Latina graduates reported that they now discuss topics related to cultural awareness with friends; 10 reported they did not. Three Native American graduates reported that they do not discuss topics related to cultural awareness with friends because of their experience at Dallas Seminary. Twelve international student graduates reported that they now discuss topics related to cultural awareness with friends because of their experience at Dallas Seminary; 8 reported they did not.

The chi-square value of 12.69 is statistically significant. The observed distribution of responses in Table 247 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 248

Graduate Responses to Questionnaire Item 80: "Because of my experiences at Dallas Seminary, I now stop myself from using language that may be offensive to others."

Response	Observed	Expected
Yes	375	386
No	397	386
Total	772	772

$\chi^2 = 0.62^*$; $df = 1$.

Seven hundred seventy-two graduates responded to Questionnaire Item 80; three hundred seventy-five reported that they now stop themselves from using language that may be offensive to others because of their experience at Dallas Seminary. Three hundred ninety-seven reported they did not.

The chi-square value of 0.62 is *not* statistically significant. The observed distribution of responses in Table 248 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 249

Graduate Responses to Questionnaire Item 80 by Gender: "Because of my experiences at Dallas Seminary, I now stop myself from using language that may be offensive to others."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Yes	263	276	98	98
No	289	276	99	98
Total	552	552	197	196

$\chi^2 = 0.25^*$; $df = 1$; expected n rounded.

Five hundred fifty-two male and one hundred ninety-seven female graduates responded to Questionnaire Item 80; two hundred sixty-three males and 98 females reported that they now stop themselves from using language that may be offensive to others because of their experience at Dallas Seminary. Two hundred eight-nine males and 99 females reported they did not.

The chi-square value of 0.25 is *not* statistically significant. The observed distribution of responses in Table 249 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 250

Graduate Responses to Questionnaire Item 80 by Ethnicity: "Because of my experiences at Dallas Seminary, I now stop myself from using language that may be offensive to others."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Yes	29	29	19	27	280	286	10	10	0	1	13	10
No	29	29	36	27	293	286	11	10	2	1	7	10
Total	58	58	55	54	573	572	21	20	2	2	20	10

$\chi^2 = 8.55^*$; $df = 6$; expected n rounded.

Fifty-eight African American, fifty-five Asian/Pacific Islanders, five hundred seventy-three White/ Caucasian, twenty-one Hispanic/ Latina, two Native American, and twenty international student graduates responded to Questionnaire Item 80.

Twenty-nine African American graduates reported that they now stop themselves from using language that may be offensive to others because of their experience at Dallas Seminary; 29 reported they did not. Nineteen Asian/ Pacific Islander graduates reported

that they now stop themselves from using language that may be offensive to others; 36 reported they did not.

Two hundred eighty White/ Caucasian graduates reported that they now stop themselves from using language that may be offensive to others; 293 reported they did not. Ten Hispanic/ Latina graduates reported that they now stop themselves from using language that may be offensive to others; 11 reported they did not. Two Native American graduates reported that they do stop themselves from using language that may be offensive to others because of their experience at Dallas Seminary. Thirteen international student graduates reported that they now stop themselves from using language that may be offensive to others because of their experience at Dallas Seminary; 7 reported they did not.

The chi-square value of 8.55 is *not* statistically significant. The observed distribution of responses in Table 250 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 251

Graduate Responses to Questionnaire Item 81: "Because of my experience at Dallas Seminary, I now handle negative language used by another in such a way to try to educate the other person."

Response	Observed	Expected
Yes	361	386
No	411	386
Total	772	772

$\chi^2 = 3.23^*$; $df = 1$.

Seven hundred seventy-two graduates responded to Questionnaire Item 81; three hundred sixty-one reported that now handle negative language used by another in such a way to try to educate the other person because of their experience at Dallas Seminary. Four hundred eleven reported they did not.

The chi-square value of 3.23 is *not* statistically significant. The observed distribution of responses in Table 251 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 252

Graduate Responses to Questionnaire Item 81 by Gender: "Because of my experience at Dallas Seminary, I now handle negative language used by another in such a way to try to educate the other person."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Yes	255	275	95	99
No	295	275	103	99
Total	550	550	198	198

$\chi^2 = 0.15^*$; $df = 1$.

Five hundred fifty male and one hundred ninety-eight female graduates responded to Questionnaire Item 81; two hundred fifty-five males and 95 females reported that they now handle negative language used by another in such as way to try to educate the other person, because of their experience at Dallas Seminary. Two hundred ninety-five males and 103 females reported they did not.

The chi-square value of 0.15 is *not* statistically significant. The observed distribution of responses in Table 252 is what is expected under the conditions of the null

hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 253

Graduate Responses to Questionnaire Item 81 by Ethnicity: "Because of my experience at Dallas Seminary, I now handle negative language used by another in such a way to try to educate the other person."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Yes	36	29	15	26	265	287	13	10	1	1	13	10
No	22	29	38	26	310	287	8	10	1	1	7	10
Total	58	58	53	52	575	574	21	10	2	1	20	10

$\chi^2 = 18.18^*$; $df = 6$; expected n rounded.

Fifty-eight African American, fifty-three Asian/Pacific Islanders, five hundred seventy-five White/ Caucasian, twenty-one Hispanic/ Latina, two Native American, and twenty international student graduates responded to Questionnaire Item 81.

Thirty-six African American graduates reported that they now handle negative language used by another in such a way to try to educate the other person because of their experience at Dallas Seminary; 22 reported they did not. Fifteen Asian/ Pacific Islander graduates reported that they now handle negative language used by another in such a way to try to educate the other person; 38 reported they did not. Two hundred sixty-five White/ Caucasian graduates reported that they now handle negative language used by another in such a way to try to educate the other person; 310 reported they did not. Thirteen Hispanic/ Latina graduates reported that they now handle negative language used by another in such a way to try to educate the other person; 8 reported they did not. One Native American graduate reported that they now handle negative language used by

another in such a way to try to educate the other person; 1 reported they did not. Thirteen reported that they now handle negative language used by another in such a way to try to educate the other person because of their experience at Dallas Seminary; 7 reported they did not.

The chi-square value of 18.18 is statistically significant. The observed distribution of responses in Table 253 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 254

Graduate Responses to Questionnaire Item 82: "Because of my experience at Dallas Seminary, I now initiate contact with people who are not of my culture or ethnic background."

Response	Observed	Expected
Yes	449	387
No	325	387
Total	774	774

$\chi^2 = 19.86^*$; $df = 1$.

Seven hundred seventy-four graduates responded to Questionnaire Item 82; four hundred forty-nine reported that they initiate contact with people of different cultures or ethnicities because of their experience at Dallas Seminary. Three hundred twenty-five reported they did not.

The chi-square value of 19.86 is statistically significant. The observed distribution of responses in Table 254 departs significantly from the distribution of responses

expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 255

Graduate Responses to Questionnaire Item 82 by Gender: "Because of my experience at Dallas Seminary, I now initiate contact with people who are not of my culture or ethnic background."

Response	Male		Female	
	Observed	Expected	Observed	Expected
Yes	312	276	120	98
No	241	276	77	98
Total	553	552	197	196

$\chi^2 = 1.20^*$; $df = 1$; expected n rounded.

Five hundred fifty-three male and one hundred ninety-seven female graduates responded to Questionnaire Item 82; three hundred twelve males and 120 females reported that they now initiate contact with people who are not of their culture or ethnic background, because of their experience at Dallas Seminary. Two hundred forty-one males and 77 females reported they did not.

The chi-square value of 1.20 is *not* statistically significant. The observed distribution of responses in Table 255 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 256

Graduate Responses to Questionnaire Item 82 by Ethnicity: "Because of my experience at Dallas Seminary, I now initiate contact with people who are not of my culture or ethnic background."

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Yes	33	28	26	27	338	289	12	10	0	1	14	10
No	23	28	28	27	241	289	9	10	2	1	6	10
Total	56	28	54	54	579	578	21	20	2	1	20	20

$\chi^2 = 6.16^*$; $df = 6$; expected n rounded.

Fifty-six African American, fifty-four Asian/Pacific Islanders, five hundred seventy-nine White/ Caucasian, twenty-one Hispanic/ Latina, two Native American, and twenty international student graduates responded to Questionnaire Item 82.

Thirty-three African American graduates reported that they initiate contact with people of different cultures or ethnicities because of their experience at Dallas Seminary; 23 reported they did not. Twenty-six Asian/ Pacific Islander graduates reported that they initiate contact with people of different cultures or ethnicities; 28 reported they did not. Three hundred thirty-eight White/ Caucasian graduates reported that they initiate contact with people of different cultures or ethnicities; 241 reported they did not. Twelve Hispanic/ Latina graduates reported that they initiate contact with people of different cultures or ethnicities; 9 reported they did not. Two Native American graduates reported that they do not initiate contact with people of different cultures or ethnicities because of their experience at Dallas Seminary. Fourteen international student graduates reported that they initiate contact with people of different cultures or ethnicities because of their experience at Dallas Seminary; 6 reported they did not.

The chi-square value of 6.16 is *not* statistically significant. The observed distribution of responses in Table 246 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 257

Graduate Responses to Questionnaire Item 83: "Did Dallas Seminary have any diversity initiative or program while you attended?"

Response	Observed	Expected
Yes	186	370
No	554	370
Total	740	740

$\chi^2 = 183.00^*$; $df = 1$.

Seven hundred forty graduates responded to Questionnaire Item 83; five hundred fifty-four graduates reported that Dallas Seminary did not have a diversity initiative or program while they attended. One hundred eighty-six graduates indicated that a diversity initiative or program did exist when they attended.

The chi-square value of 183.00 is statistically significant. The observed distribution of responses in Table 257 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 258

Graduate Responses to Questionnaire Item 83 by Gender: "Did Dallas Seminary have any diversity initiative or program while you attended?"

Response	Male		Female	
	Observed	Expected	Observed	Expected
Yes	134	266	44	94
No	398	266	144	94
Total	532	532	188	188

$\chi^2 = 0.23$; $df = 1$.

Five hundred thirty-two male and one hundred eighty-eight female graduates responded to Questionnaire Item 83; one hundred thirty-four males and 44 females reported that Dallas Seminary had a diversity initiative or program while they attended. Three hundred ninety-eight males and 144 females reported they did not.

The chi-square value of 0.23 is *not* statistically significant. The observed distribution of responses in Table 258 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Table 259

Graduate Responses to Questionnaire Item 83 by Ethnicity: "Did Dallas Seminary have any diversity initiative or program while you attended?"

Response	AA		AP		WC		HL		NA		I	
	O	E	O	E	O	E	O	E	O	E	O	E
Yes	13	29	13	25	138	276	3	9	1	1	3	10
No	45	29	37	25	414	276	15	9	1	1	18	10
Total	58	58	50	50	552	552	18	18	2	2	21	20

$\chi^2 = 6.49^*$; $df = 6$; expected n rounded.

Fifty-eight African American, fifty Asian/Pacific Islanders, five hundred fifty-two White/ Caucasian, eighteen Hispanic/ Latina, two Native American, and twenty-one international student graduates responded to Questionnaire Item 83.

Forty-five African American graduates reported that Dallas Seminary did not have a diversity initiative or program while they attended; 13 indicated that a diversity initiative or program did exist when they attended. Thirty-seven Asian/ Pacific Islander graduates reported that there was no diversity initiative or program while they attended; 13 indicated that a diversity initiative or program did exist when they attended. Four hundred fourteen White/ Caucasian graduates reported that there was no diversity initiative or program while they attended; 138 indicated that a diversity initiative or program did exist when they attended. Fifteen Hispanic/ Latina graduates reported that there was no diversity initiative or program while they attended; 3 indicated that a diversity initiative or program did exist when they attended. One reported that Dallas Seminary did not have a diversity initiative or program while they attended; 1 indicated that a diversity initiative or program did exist when they attended. Eighteen international student graduates reported that Dallas Seminary did not have a diversity initiative or program while they attended; 3 indicated that a diversity initiative or program did exist when they attended.

The chi-square value of 6.49 is *not* statistically significant. The observed distribution of responses in Table 259 is what is expected under the conditions of the null hypothesis of no differences in the numbers of responses per response category. Thus, the null hypothesis of no differences is accepted.

Section 5: Tell Us about You

Table 260
Graduate Responses to Questionnaire Item 86: Race or Ethnicity

Race/Ethnicity	Observed	Expected
African American	61	113
Asian/Pacific Islander	58	113
Caucasian	610	113
Hispanic/Latina	21	113
Native American	3	113
International Student	22	113
Other	20	113
Total	795	793

$\chi^2 = 2555.48^*$; $df = 6$; expected n rounded.

Of the seven hundred ninety-five graduate responses regarding race or ethnicity in Questionnaire Item 86, the majority reported their race/ethnicity as Caucasian ($n=610$); Sixty-one graduates as African-American, 58 as Asian/ Pacific Islander, 22 as international students, 21 as Hispanic/Latina, and three as Native American. Twenty graduates reported their race or ethnicity as other.

The chi-square value of 2555.48 is statistically significant. The observed distribution of responses in Table 260 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 261

Graduate Responses to Questionnaire Item 87: Gender

Gender	Observed	Expected
Male	583	397
Female	211	397
Total	794	794

 $\chi^2 = 174.28^*$; $df = 1$.

Seven hundred ninety-four graduates responded to Questionnaire Item 87; of the respondents, five hundred eighty-three were male and two hundred eleven were female.

The chi-square value of 174.28 is statistically significant. The observed distribution of responses in Table 261 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 262

Graduate Responses to Questionnaire Item 88: Present Age

Age	Observed	Expected
25-29	85	100
30-34	204	100
35-39	184	100
40-44	116	100
45-49	83	100
50-54	58	100
55-59	41	100
60+	27	100
Total	798	800

 $\chi^2 = 292.88^*$; $df = 7$; expected n rounded.

Seven hundred ninety-eight graduates responded to Questionnaire Item 88; two hundred four graduates reported their present age as 30-34 years, 184 graduates as 35-30 years, and 116 graduates reported their present age as 40-44 years. Eighty-five graduates reported their present age as 25-29 years; 83 graduates as 45-49 years, 58 graduates as 50-54 years, and 41 graduates as 55-59 years. Twenty seven graduates reported their present age to be sixty or more years.

The chi-square value of 292.88 is statistically significant. The observed distribution of responses in Table 262 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 263
Graduate Responses to Questionnaire Item 89: Years Attended Dallas Seminary

Response	Observed	Expected
2- 3 years	284	196
4- 5 years	341	196
6-7 years	84	196
8 or more years	76	196
Total	785	784

Seven hundred eighty-five graduates responded to Questionnaire Item 89: of those, three hundred forty-one reported they attended Dallas Seminary 4-5 years; 284 reported they attended 2-3 years; 84 reported they attended 6-7 years; and 76 graduates reported they attended Dallas Seminary for eight or more years.

The observed distribution of responses in Table 263 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 264

Graduate Responses to Questionnaire Item 90: Campus/Extension Site where the Most Credit Hours were Completed

Primary Campus	Observed	Expected
Dallas	755	114
Austin	2	114
Chattanooga	2	114
Houston	12	114
Philadelphia	3	114
San Antonio	6	114
Tampa	22	114
Total	802	798

$\chi^2 = 4179.22^*$; $df = 6$; expected n rounded.

Eight hundred two graduates indicated the campus/extension site at which they completed the most credit hours in Questionnaire Item 90; the majority, $n=755$ reported the Dallas campus as location where they completed the most credit hours. Twenty-two graduates reported the Tampa extension site and 12 graduates reported the Houston extension site as the location where they completed the most credit hours. Six graduates completed most of their credit hours at the San Antonio extension site and 3 graduates at the Philadelphia extension site. The Austin and Chattanooga extension sites were reported by the fewest number of graduates, $n=2$ respectively.

The chi-square value of 4179.22 is statistically significant. The observed distribution of responses in Table 264 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Table 265

Graduate Responses to Questionnaire Item 91: Primary Degree earned from Dallas Theological Seminary

Primary Degree Earned	Observed	Expected
Master of Theology (ThM)	350	100
Master of Sacred Theology (STM)	18	100
Master of Arts in Biblical Counseling (MA/BC)	70	100
Master of Arts in Biblical Exegesis & Linguistics (MA/BEL)	5	100
Master of Arts in Christian Education (MA/CE)	142	100
Master of Arts in Corporate Chaplaincy (MA/CC)	1	100
Master of Arts in Cross-Cultural Ministry (MA/CM)	31	100
Master of Arts Biblical Studies (MA [BS])	183	100
Total	800	800

$\chi^2 = 1023.64^*$; $df = 7$.

Eight hundred graduates indicated their primary degree earned from Dallas Seminary in Questionnaire Item 91; the majority, $n=350$ reported earning the Master of

Theology (ThM) as their primary degree. One hundred eighty-three graduates reported earning Master of Arts Biblical Studies (MA [BS]) and 142 graduates reported earning the Master of Arts in Christian Education (MA/CE) as their primary degree. Seventy graduates reported earning the Master of Arts in Biblical Counseling (MA/BC), 31 graduates earned the Master of Arts in Cross-Cultural Ministry (MA/CM); 18 graduates earned the Master of Sacred Theology (STM). Five graduates earned the Master of Arts in Biblical Exegesis & Linguistics (MA/BEL) and 1 graduate reported earning the Master of Arts in Corporate Chaplaincy (MA/CC) as their primary degree.

The chi-square value of 1023.64 is statistically significant. The observed distribution of responses in Table 265 departs significantly from the distribution of responses expected under the conditions of the null hypothesis of no difference. Thus, the observed distribution cannot be attributed to chance.

Section: 6 Open-ended Questions

Graduate Responses to Questionnaire Item 84, regarding experiences at DTS in which graduates felt discrimination associated with their race or ethnicity are including in Appendix H.

Graduate Responses to Questionnaire Item 85, regarding what DTS should do to improve the campus climate with regard to racial/ ethnic diversity are included in Appendix I.

CHAPTER 5

SUMMARY OF FINDINGS, DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

This chapter presents a summary of the findings of the study, discusses the implications of these findings regarding the ethnic and cultural climate at Dallas Theological seminary between 1996 and 2005; draws conclusions derived from the findings presented in chapter 4, and includes recommendations for improving racial and cultural climate and recommendations future research to Dallas Seminary administrators and other evangelical Christian colleges, universities, and seminaries.

Summary of Findings

The questionnaire used in the study consisted of 91 items to which the participants responded. The findings of the research totaled 371 and are presented in 6 sections. "Majority" and "preponderance" refer to more than 50 % of the survey participants. "Most" refers to the group of survey respondents which had more responses numerically.

Section 1: Racial and Ethnic Climate at Dallas Seminary

1. A majority of graduates agreed that their experiences at DTS led them to become more understanding of racial/ethnic differences.
2. A majority of male graduates agreed that their experiences at DTS led them to become more understanding of racial/ethnic differences.

3. A majority of female graduates agreed that their experiences at DTS led them to become more understanding of racial/ethnic differences.
4. A majority of graduates of all ethnicities agreed that their experiences at DTS led them to become more understanding of racial/ethnic differences.
5. A preponderance of graduates agreed that getting to know people with racial/ethnic backgrounds different from my own was easy.
6. A majority of male graduates agreed that getting to know people with racial/ethnic backgrounds different from my own was easy.
7. A majority of female graduates agreed that getting to know people with racial/ethnic b backgrounds different from my own was easy.
8. A majority of graduates of all ethnicities agreed that getting to know people with racial/ethnic backgrounds different from my own was easy.
9. A preponderance of graduates reported that their social interactions were not confined to students of their own race/ ethnicity.
10. A majority of male graduates reported that their social interactions were not confined to students of their own race/ ethnicity.
11. A majority of female graduates reported that their social interactions were not confined to students of their own race/ ethnicity.
12. Most graduates of all ethnicities reported that their social interactions were not confined to students of their own race/ ethnicity.
13. A preponderance of all graduates did not feel that there were expectations about their academic performance because of their race or ethnicity.

14. A majority of male graduates did not feel there were expectations about their academic performance because of their race or ethnicity.

15. A majority of female graduates did not feel there were expectations about their academic performance because of their race or ethnicity.

16. A majority of graduates of all ethnicities did not feel there were expectations about their academic performance because of their race or ethnicity.

17. A preponderance of graduates did not feel pressure to participate in ethnic activities at DTS.

18. A majority of male graduates did not feel pressure to participate in ethnic activities at DTS.

19. A majority of female graduates did not feel pressure to participate in ethnic activities at DTS.

20. A majority of graduates of all ethnicities did not feel pressure to participate in ethnic activities at DTS.

21. A preponderance of graduates did not feel the need to minimize various characteristics of their race or ethnic culture to fit in at DTS.

22. A majority of male graduates did not feel the need to minimize various characteristics of their race or ethnic culture to fit in at DTS.

23. A majority of female graduates did not feel the need to minimize various characteristics of their race or ethnic culture to fit in at DTS.

24. A majority of graduates of all ethnicities did not feel the need to minimize various characteristics of their race or ethnic culture to fit in at DTS.

25. Most graduates were neutral about whether their experiences at DTS strengthened their sense of ethnic identity
26. Most male graduates were neutral about whether their experiences at DTS strengthened their sense of ethnic identity
27. Most female graduates felt their ethnic identity was strengthened by their experiences at DTS.
28. A preponderance of African American and Native American graduates felt their sense of ethnic identity not strengthened by their experiences at DTS and most of the other ethnicities were neutral
29. A majority of graduates found that most of the faculty whose courses they took were approachable outside the classroom.
30. A majority of male graduates found that most of the faculty whose courses they took were approachable outside the classroom.
31. A majority of female graduates found that most of the faculty whose courses they took were approachable outside the classroom.
32. Most graduates of all ethnicities found that most of the faculty whose courses they took were approachable outside the classroom.
33. A majority of graduates believed that all of the faculty whose courses they took were fair to all students regardless of their racial/ethnic background.
34. A preponderance of male graduates believed that all of the faculty whose courses they took were fair to all students regardless of their racial/ethnic background.
35. A preponderance of female graduates believed that all of the faculty whose courses they took were fair to all students regardless of their racial/ethnic background.

36. A majority of graduates of all ethnicities believed that all of the faculty whose courses they took were fair to all students regardless of their racial/ethnic background. A majority of African Americans believed that most were fair.
37. A majority of graduates agreed that students of different racial/ethnic backgrounds participated equally in classroom discussion and learning.
38. A majority of male graduates agreed that students of different racial/ethnic backgrounds participated equally in classroom discussion and learning.
39. A majority of female graduates agreed that students of different racial/ethnic backgrounds participated equally in classroom discussion and learning.
40. Most graduates of all ethnicities agreed that students of different racial/ethnic backgrounds participated equally in classroom discussion and learning.
41. A majority of graduates did not feel that they were expected to represent their race or ethnic group in discussions in class.
42. A majority of male did not feel that they were expected to represent their race or ethnic group in discussions in class.
43. A majority of female graduates did not feel that they were expected to represent their race or ethnic group in discussions in class.
44. A majority of graduates of all ethnicities except African Americans did not feel that they were expected to represent their race or ethnic group in discussions in class. Most African Americans felt that they were expected to represent their race.
45. A majority of graduates agreed that faculty used examples relevant to people of their race/ethnic group in lectures.

46. A majority of male graduates agreed that faculty used examples relevant to people of their race/ethnic group in lectures.
47. A majority of female graduates agreed that faculty used examples relevant to people of their race/ethnic group in lectures.
48. A preponderance of graduates of all ethnicities except Whites felt that faculty did not use examples relevant to people of their race/ethnic group in lectures.
49. A majority of graduates did not feel that professors ignored their comments or questions because of their race/ethnicity.
50. A majority of male graduates did not feel that professors ignored their comments or questions because of their race/ethnicity.
51. A majority of female graduates did not feel that professors ignored their comments or questions because of their race/ethnicity.
52. A majority of graduates of all ethnicities did not that feel professors ignored their comments or questions because of their race/ethnicity.
53. A preponderance of graduates were very comfortable going to see a faculty member of their race or ethnicity.
54. A majority of male graduates were very comfortable going to see a faculty member of their race or ethnicity.
55. A majority of female graduates were very comfortable going to see a faculty member of their race or ethnicity.
56. A majority of graduates of all ethnicities were very comfortable going to see a faculty member of their race or ethnicity.

57. A preponderance of graduates were comfortable speaking with others about their racial/ethnic background.
58. A majority of male graduates were comfortable speaking with others about their racial/ethnic background.
59. A majority of female graduates were comfortable speaking with others about their racial/ethnic background.
60. A majority of graduates of all ethnicities were comfortable speaking with others about their racial/ethnic background.
61. A preponderance of graduates were comfortable being in situations where they were the only person of their racial or ethnic group.
62. A majority of male graduates were comfortable being in situations where they were the only person of their racial or ethnic group.
63. A majority of female graduates were comfortable being in situations where they were the only person of their racial or ethnic group.
64. A majority of graduates of all ethnicities were comfortable being in situations where they were the only person of their racial or ethnic group.
65. A preponderance of graduates were comfortable saying what they thought about racial/ethnic issues.
66. A majority of male graduates were comfortable saying what they thought about racial/ethnic issues.
67. A majority of female graduates were comfortable saying what they thought about racial/ethnic issues.

68. Most graduates of all ethnicities were comfortable saying what they thought about racial/ethnic issues.
69. A majority of graduates were comfortable being with people whose racial/ ethnic backgrounds were different from their own.
70. A preponderance of male female graduates were comfortable being with people whose racial/ ethnic backgrounds were different from their own.
71. A preponderance of female graduates were comfortable being with people whose racial/ ethnic backgrounds were different from their own.
72. A majority of graduates of all ethnicities were comfortable being with people whose racial/ ethnic backgrounds were different from their own.
73. A majority of graduates were comfortable participating in class.
74. A majority of male graduates were comfortable participating in class.
75. A majority of female graduates were comfortable participating in class.
76. A preponderance of graduates of all ethnicities were comfortable participating in class.
77. A majority of graduates were comfortable going to see a faculty member of a different race or ethnicity from their own.
78. A majority of male graduates were comfortable going to see a faculty member of a different race or ethnicity from their own.
79. A majority of female graduates were comfortable going to see a faculty member of a different race or ethnicity from their own.
80. A preponderance of graduates of all ethnicities were comfortable going to see a faculty member of a different race or ethnicity from their own.

81. A majority of graduates were very comfortable being with people whose racial/ethnic background were the same as their own.

82. A majority of male graduates were very comfortable being with people whose racial/ethnic background was the same as their own.

83. A majority of female graduates were very comfortable being with people whose racial/ethnic background was the same as their own.

84. A preponderance of graduates of all ethnicities were very comfortable being with people whose racial/ethnic background was the same as their own.

Section 2: How Well is Dallas Seminary Doing on Diversity?

85. A preponderance of graduates felt that the effort made by Dallas Seminary to improve relations and understanding between people of different racial/ ethnic backgrounds was about right.

86. A majority of male graduates felt that the effort made by Dallas Seminary to improve relations and understanding between people of different racial/ ethnic backgrounds was about right.

87. Most female graduates felt that the effort made by Dallas Seminary to improve relations and understanding between people of different racial/ ethnic backgrounds was about right.

88. Most Asian Pacific/Islander felt that the effort made by Dallas Seminary to improve relations and understanding between people of different racial/ ethnic backgrounds was about right.

89. Most White/Caucasian graduates felt that the effort made by Dallas Seminary to improve relations and understanding between people of different racial/ ethnic backgrounds was about right.
90. Half of all Hispanic/Latina graduates felt that the effort made by Dallas Seminary to improve relations and understanding between people of different racial/ ethnic backgrounds was about right; half thought the effort was too little.
91. Half of all Native American graduates felt that the effort made by Dallas Seminary to improve relations and understanding between people of different racial/ ethnic backgrounds was about right; half thought the effort was too little
92. Most international student graduates did not know whether the effort made by Dallas Seminary to improve relations and understanding between people of different racial/ ethnic backgrounds was about right or not.
93. A preponderance of African American graduates believed the seminary's efforts were too little.
94. A majority of graduates agreed that Dallas Seminary did a good job providing programs and activities that promoted multicultural understanding.
95. A majority of male graduates agreed that Dallas Seminary did a good job providing programs and activities that promoted multicultural understanding.
96. Most female graduates agreed that Dallas Seminary did a good job providing programs and activities that promoted multicultural understanding.
97. Most Asian/Pacific Islander graduates agreed that Dallas Seminary did a good job providing programs and activities that promoted multicultural understanding.

98. Most White/ Caucasian graduates agreed that Dallas Seminary did a good job providing programs and activities that promoted multicultural understanding.
99. Most international student graduates agreed that Dallas Seminary did a good job providing programs and activities that promoted multicultural understanding.
100. Most African American graduates disagreed that Dallas Seminary did a good job providing programs and activities that promoted multicultural understanding.
101. Most Hispanic/Latina graduates disagreed that Dallas Seminary did a good job providing programs and activities that promoted multicultural understanding.
102. Most Native American graduates disagreed that Dallas Seminary did a good job providing programs and activities that promoted multicultural understanding.
103. A majority of graduates disagreed that students were resentful of others whose race/ethnicity was different from their own.
104. A majority of male graduates disagreed that students were resentful of others whose race/ethnicity was different from their own.
105. A majority of female graduates disagreed that students were resentful of others whose race/ethnicity was different from their own.
106. A preponderance of graduates of all ethnicities disagreed that students were resentful of others whose race/ethnicity was different from their own.
107. Most graduates did not believe Dallas Seminary should require students to take at least one course on the role of ethnicity and race in society.
108. Most male graduates did not believe Dallas Seminary should require students to take at least one course on the role of ethnicity and race in society.

109. Most female graduates agreed that the seminary should require students to take at least one course on the role of ethnicity and race in society.
110. Most Asian/Pacific Islander graduates did not believe Dallas Seminary should require students to take at least one course on the role of ethnicity and race in society.
111. Most White/Caucasian graduates did not believe Dallas Seminary should require students to take at least one course on the role of ethnicity and race in society.
112. Most Native American graduates did not believe Dallas Seminary should require students to take at least one course on the role of ethnicity and race in society.
113. Most African American graduates agreed that Dallas Seminary should require students to take at least one course on the role of ethnicity and race in society.
114. Most Hispanic/Latina graduates agreed that Dallas Seminary should require students to take at least one course on the role of ethnicity and race in society.
115. Most international students graduates agreed that Dallas Seminary should require students to take at least one course on the role of ethnicity and race in society.
116. A preponderance of graduates disagreed that Dallas Seminary does not promote respect for diversity.
117. A majority of male graduates disagreed that Dallas Seminary does not promote respect for diversity.
118. A majority of female graduates disagreed that Dallas Seminary does not promote respect for diversity.
119. Most graduates of all ethnicities disagreed that Dallas Seminary does not promote respect for diversity.

120. A majority of graduates were neutral on whether media coverage of racial/ethnic issues was balanced.

121. Half of all male graduates agreed that media coverage of racial/ethnic issues was balanced.

122. Half of all male graduates were neutral on whether media coverage of racial/ethnic issues was balanced.

123. Most female graduates were neutral on whether media coverage of racial/ethnic issues was balanced.

124. Most White/Caucasian graduates were media coverage of racial/ethnic issues was balanced.

125. Most Hispanic/Latina graduates were neutral on whether media coverage of racial/ethnic issues was balanced.

126. Most Asian/ Pacific Islander graduates agreed that media coverage of racial/ethnic issues was balanced.

127. Most African American graduates disagreed that media coverage of racial/ethnic issues was balanced.

128. Half of all Native Americans agreed that media coverage of racial/ethnic issues was balanced; half disagreed.

129. A preponderance of graduates disagreed that diversity was one of the reasons they chose to attend Dallas Seminary.

130. A majority of male graduates disagreed that diversity was one of the reasons they chose to attend Dallas Seminary.

131. A majority of female graduates disagreed that diversity was one of the reasons they chose to attend Dallas Seminary.

132. A majority of graduates of all ethnicities disagreed that diversity was one of the reasons they chose to attend Dallas Seminary.

133. A preponderance of graduates felt that Dallas seminary should make no special effort to recruit any racial or ethnic group as students and faculty.

134. A majority of graduates agreed that Dallas Seminary provided an environment for the free and open expression of ideas, opinions, and beliefs regardless of racial/ethnic group.

135. A majority of male and graduates agreed that Dallas Seminary provided an environment for the free and open expression of ideas, opinions, and beliefs regardless of racial/ethnic group.

136. A majority of female graduates agreed that Dallas Seminary provided an environment for the free and open expression of ideas, opinions, and beliefs regardless of racial/ethnic group.

137. Most graduates of all ethnicities agreed that Dallas Seminary provided an environment for the free and open expression of ideas, opinions, and beliefs regardless of racial/ethnic group.

Section 3: Your Overall Experience at Dallas Seminary

138. A preponderance of graduates believed that their educational experience at Dallas Seminary was a rewarding one.

139. A majority of male graduates believed that their educational experience at Dallas Seminary was a rewarding one.

140. A majority of female graduates believed that their educational experience at Dallas Seminary was a rewarding one.

141. A majority of graduates of all ethnicities believed that their educational experience at Dallas Seminary was a rewarding one.

142. A majority of graduates disagreed that the atmosphere in their classes did not make them feel like they belonged.

143. A majority of male graduates disagreed that the atmosphere in their classes did not make them feel like they belonged.

144. A majority of female graduates disagreed that the atmosphere in their classes did not make them feel like they belonged.

145. A preponderance of graduates of all ethnicities disagreed that the atmosphere in their classes did not make them feel like they belonged.

146. A majority of graduates agreed that they would recommend Dallas Seminary to siblings or friends as a good place to go to seminary.

147. A majority of male graduates agreed that they would recommend Dallas Seminary to siblings or friends as a good place to go to seminary.

148. A majority of female graduates agreed that they would recommend Dallas Seminary to siblings or friends as a good place to go to seminary.

149. A majority of graduates of all ethnicities agreed that they would recommend Dallas Seminary to siblings or friends as a good place to go to seminary.

150. A preponderance of graduates felt the quality of academic programs at Dallas Seminary was excellent.

151. A majority of male graduates felt the quality of academic programs at Dallas Seminary was excellent.

152. A majority of female graduates felt the quality of academic programs at Dallas Seminary was excellent.

153. A majority of graduates of all ethnicities felt the quality of academic programs at Dallas Seminary was excellent.

154. A preponderance of graduates felt as though they belonged in the Dallas Seminary campus community

155. A majority of male graduates felt as though they belonged in the Dallas Seminary campus community.

156. A majority of female graduates felt as though they belonged in the Dallas Seminary campus community.

157. A majority of graduates of all ethnicities felt as though they belonged in the Dallas Seminary campus community

Section 4: Your General Experience at Dallas Seminary

158 A preponderance of graduates believed there was little to no racial conflict present on campus at Dallas Seminary when they attended.

159. A majority of male graduates believed there was little to no racial conflict present on campus at Dallas Seminary when they attended.

160. A majority of female graduates believed there was little to no racial conflict present on campus at Dallas Seminary when they attended.

161. Most graduates of all ethnicities believed there was little to no racial conflict present on campus at Dallas Seminary when they attended.

162. A majority of graduates believed a great deal of respect by faculty for students of different racial/ethnic groups was present at Dallas Seminary when they attended.

163. A majority of male graduates believed a great deal of respect by faculty for students of different racial/ethnic groups was present at Dallas Seminary when they attended.

164. A majority of female graduates believed a great deal of respect by faculty for students of different racial/ethnic groups was present at Dallas Seminary when they attended.

165. A preponderance of graduates of all ethnicities believed a great deal of respect by faculty for students of different racial/ethnic groups was present at Dallas Seminary when they attended.

166. Most graduates believed a great deal of respect by students for other students of different racial/ethnic groups was present at Dallas Seminary when they attended.

167. Most male graduates believed a great deal of respect by students for other students of different racial/ethnic groups was present at Dallas Seminary when they attended. 179.

168. Most female graduates believed there was quite a bit of respect by students for other students of different racial/ethnic groups was present at Dallas Seminary when they attended.

169. Most graduates of all ethnicities believed that quite a bit of respect by students for other students of different racial/ethnic groups was present at Dallas Seminary when they attended.

170. A majority of graduates indicated that some racial/ethnic separation was present at Dallas Seminary when they attended.

171. A majority of male graduates indicated that some racial/ethnic separation was present at Dallas Seminary when they attended.

172. A majority of female graduates indicated that some racial/ethnic separation was present at Dallas Seminary when they attended.

173. Most graduates of all ethnicities indicated that some racial/ethnic separation was present at Dallas Seminary when they attended.

174. A preponderance of graduates believed there was a great deal of seminary commitment to the success of students of different racial and ethnic groups present when they attended.

175. A majority of male graduates believed there was a great deal of seminary commitment to success of students of different racial and ethnic groups present when they attended.

176. Most female graduates believed there was quite a bit of seminary commitment to success of students of different racial and ethnic groups present when they attended.

177. A majority of graduates of all ethnicities believed there was at least some seminary commitment to the success of students of different racial and ethnic groups present when they attended.

178. A majority of graduates believed there was quite a bit of friendship between students of different racial and ethnic groups present at Dallas Seminary when they attended.

179. A majority of male graduates believed there was quite a bit of friendship between students of different racial and ethnic groups present at Dallas Seminary when they attended.

180. Most female graduates believed there was quite a bit of friendship between students of different racial and ethnic groups present at Dallas Seminary when they attended.

181. Most graduates of all ethnicities believed there was quite a bit of friendship between students of different racial and ethnic groups present at Dallas Seminary when they attended.

182. A majority of graduates indicated the statement regarding the presence of interracial tension in the residence halls at Dallas Seminary was not applicable to them.

183. A majority of male graduates indicated the statement regarding the presence of interracial tension in the residence halls at Dallas Seminary was not applicable to them.

184. A majority of female graduates indicated the statement regarding the presence of interracial tension in the residence halls at Dallas Seminary was not applicable to them.

185. A preponderance of graduates of all ethnicities indicated the statement regarding the presence of interracial tension in the residence halls at Dallas Seminary was not applicable to them.

186. A preponderance of graduates believed there was little to no interracial tension present in the classroom at Dallas Seminary when they attended.

170. A majority of male graduates believed there was little to no interracial tension present in the classroom at Dallas Seminary when they attended.

171. A majority of female graduates believed there was little to no interracial tension present in the classroom at Dallas Seminary when they attended.

172. A preponderance of graduates of all ethnicities believed there was little to no interracial tension present in the classroom at Dallas Seminary when they attended.

173. A majority of graduates believed they were treated fairly by campus police.
174. A majority of male graduates believed they were treated fairly by campus police.
175. A majority of female graduates believed they were treated fairly by campus police.
176. A majority of graduates of all ethnicities believed they were treated fairly by campus police.
177. A majority of graduates indicated the statement regarding fair treatment by Residence Hall personnel was not applicable to them.
178. A majority of male graduates indicated the statement regarding fair treatment by Residence Hall personnel was not applicable to them.
179. A majority of female graduates indicated the statement regarding fair treatment by Residence Hall personnel was not applicable to them.
180. A majority of graduates of all ethnicities indicated the statement regarding fair treatment by Residence Hall personnel was not applicable to them.
181. A preponderance of graduates believed they were treated fairly by faculty.
182. A majority of male graduates believed they were treated fairly by faculty.
183. A majority of female graduates believed they were treated fairly by faculty.
184. A majority of graduates of all ethnicities believed they were treated fairly by faculty.
185. A majority of graduates believed they were treated fairly by graduate assistants/graders.
186. A majority of male graduates believed they were treated fairly by graduate assistants/graders.

187. A majority of female graduates believed they were treated fairly by graduate assistants/graders.
188. A majority of graduates of all ethnicities believed they were treated fairly by graduate assistants/graders.
189. A preponderance of graduates believed they were treated fairly by other students.
190. A majority of male graduates believed they were treated fairly by other students.
191. A majority of female graduates believed they were treated fairly by other students.
192. A majority of graduates of all ethnicities believed they were treated fairly by other students.
193. A majority of graduates believed they were treated fairly by Administrative personnel.
194. A preponderance of male graduates believed they were treated fairly by Administrative personnel.
195. A preponderance of female graduates believed they were treated fairly by Administrative personnel.
196. A majority of graduates of all ethnicities believed they were treated fairly by Administrative personnel.
197. A majority of graduates believed they were treated fairly by Cafeteria personnel.
198. A majority of male graduates believed they were treated fairly by Cafeteria personnel.
199. A majority of female graduates believed they were treated fairly by Cafeteria personnel.
200. A majority of graduates of all ethnicities believed they were treated fairly by

Cafeteria personnel.

201. A majority of graduates believed they were treated fairly by Library/Media Center personnel.

202. A majority of male female graduates believed they were treated fairly by Library/Media Center personnel.

203. A majority of female graduates believed they were treated fairly by Library/Media Center personnel.

204. A majority of graduates of all ethnicities believed they were treated fairly by Library/Media Center personnel.

205. A preponderance of graduates believed they were treated fairly by Financial Aid personnel.

206. A majority of male graduates believed they were treated fairly by Financial Aid personnel.

207. A majority of female graduates believed they were treated fairly by Financial Aid personnel.

208. A majority of graduates of all ethnicities believed they were treated fairly by Financial Aid personnel.

209. A majority of graduates believed they were treated fairly by Student Services personnel.

210. A majority of male graduates believed they were treated fairly by Student Services personnel.

211. A majority of female graduates believed they were treated fairly by Student Services personnel.

212. A majority of graduates of all ethnicities believed they were treated fairly by Student Services personnel.

213. A majority of graduates believed they were treated fairly by Business Office personnel.

214. A majority of male graduates believed they were treated fairly by Business Office personnel.

215. A majority of female graduates believed they were treated fairly by Business Office personnel.

216. A preponderance of graduates of all ethnicities believed they were treated fairly by Business Office personnel.

217. A majority of graduates believed they were treated fairly by Registrar's Office personnel.

218. A majority of male graduates believed they were treated fairly by Registrar's Office personnel.

219. A majority of female graduates believed they were treated fairly by Registrar's Office personnel.

220. A preponderance of graduates of all ethnicities believed they were treated fairly by Registrar's Office personnel.

221. A majority of graduates believed they were treated fairly by the Chaplain's Office

220. A majority of male graduates believed they were treated fairly by the Chaplain's Office

221. A majority of female graduates believed they were treated fairly by the Chaplain's Office

222. A majority of graduates of all ethnicities believed they were treated fairly by the Chaplain's Office

223. A majority of graduates believed they were treated fairly by Placement Office personnel.

224. A majority of male graduates believed they were treated fairly by the Placement Office personnel.

225. A majority of female graduates believed they were treated fairly by the Placement Office personnel.

226. A majority of graduates of all ethnicities believed they were treated fairly by the Placement Office personnel.

227. The majority of all graduates indicated they were exposed to at least some information about the history and/or social issues of racial/ethnic groups other than Whites in course readings, lectures and discussions.

228. Most male graduates indicated they were exposed to information about history and/or social issues of other racial/ethnic groups other than Whites in course readings, lectures and discussions.

229. Most female graduates indicated they were exposed to little information about history and/or social issues of other racial/ethnic groups other than Whites in course readings, lectures and discussions.

230. Most graduates of all ethnicities indicated they were exposed to little or no information about the history and/or social issues of other racial/ethnic groups other than Whites in course readings, lectures and discussions.

231. A majority of graduates indicated the statement regarding their exposure to information about the history, culture and/or social issues of racial and ethnic groups other than Whites in the residence halls was not applicable to them.

232. A majority of male graduates indicated the statement regarding their exposure to information about the history, culture and/or social issues of racial and ethnic groups other than Whites in the residence halls was not applicable to them.

233. A majority of female graduates indicated the statement regarding their exposure to information about the history, culture and/or social issues of racial and ethnic groups other than Whites in the residence halls was not applicable to them.

234. A majority of graduates of all ethnicities indicated the statement regarding their exposure to information about the history, culture and/or social issues of racial and ethnic groups other than Whites in the residence halls was not applicable to them.

235. A preponderance of graduates indicated they were exposed to some information about the history and/or social issues of racial/ethnic groups other than Whites in informal interactions and conversations with friends.

236. Most male graduates indicated they were exposed to some information about the history and/or social issues of racial/ethnic groups other than Whites in informal interactions and conversations with friends.

237. Most female graduates indicated they were exposed to some information about the history and/or social issues of racial/ethnic groups other than Whites in informal interactions and conversations with friends.

239. Most graduates of all ethnicities indicated they were exposed to some information about the history and/or social issues of racial/ethnic groups other than Whites in informal interactions and conversations with friends.

240. A majority of graduates took no courses from a Hispanic faculty member.

241. A majority of male graduates took no courses from a Hispanic faculty member.

242. A majority of female graduates took no courses from a Hispanic faculty member.

243. A majority of graduates of all ethnicities took no courses from a Hispanic faculty member.

244. A majority of graduates took no courses from a Native American faculty member.

245. A majority of male graduates took no courses from a Native American faculty member.

246. A majority of female graduates took no courses from a Native American faculty member.

247. A majority of graduates of all ethnicities took no courses from a Native American faculty member.

248. A preponderance of graduates took no courses from an Asian/Pacific Islander faculty member.

249. A majority of male graduates took no courses from an Asian/Pacific Islander faculty member.

250. A majority of female graduates took no courses from an Asian/Pacific Islander faculty member.

251. A majority of graduates of all ethnicities took no courses from an Asian/Pacific Islander faculty member.

252. A preponderance of graduates took no courses from an African American faculty member.

253. A majority of male graduates took no courses from an African American faculty member.

254. A majority of female graduates took no courses from an African American faculty member.

255. A majority of graduates of all ethnicities took no courses from an African American faculty member.

256. A majority of graduates took no courses in which they were unsure of the race or ethnicity of the faculty member.

257. A majority of male graduates took no courses in which they were unsure of the race or ethnicity of the faculty member.

258. A majority of female graduates took no courses in which they were unsure of the race or ethnicity of the faculty member.

259. A majority of graduates of all ethnicities took no courses in which they were unsure of the race or ethnicity of the faculty member.

260. A preponderance of graduates took no courses that focused primarily on the culture, history, or social concerns of racial/ethnic groups (other than White) in the United States.

261. A majority of male graduates took no courses that focused primarily on the culture, history, or social concerns of racial/ethnic groups (other than White) in the United States.

262. A majority of female graduates took no courses that focused primarily on the culture, history, or social concerns of racial/ethnic groups (other than White) in the United States.

263. A majority of graduates of all ethnicities took no courses that focused primarily on the culture, history, or social concerns of racial/ethnic groups (other than White) in the United States.

264. A majority of graduates took no courses that focused primarily on non-Western racial and ethnic groups outside the United States.

265. Most male female graduates took no courses that focused primarily on non-Western racial and ethnic groups outside the United States.

266. Most female graduates took no courses that focused primarily on non-Western racial and ethnic groups outside the United States.

267. Most graduates of all ethnicities took no courses that focused primarily on non-Western racial and ethnic groups outside the United States.

268. A preponderance of graduates never had difficulty getting help or support from faculty.

269. Most male graduates never had difficulty getting help or support from faculty.

270. Most female graduates never had difficulty getting help or support from faculty.

271. Most graduates of all ethnicities never had difficulty getting help or support from faculty.

272. Most graduates seldom had difficulty getting help or support from other students.

273. Most male graduates seldom had difficulty getting help or support from other students.

274. Most female graduates seldom had difficulty getting help or support from other students.

275. Most graduates of all ethnicities seldom had difficulty getting help or support from other students.

276. Most graduates never had difficulty getting help from graduate teaching assistants/graders.

277. Most male graduates never had difficulty getting help from graduate teaching assistants/ graders.

278. Most female graduates seldom had difficulty getting help from graduate teaching assistants/ graders.

279. A majority of graduates of all ethnicities never or seldom had difficulty getting help from graduate teaching assistants/graders.

280. A majority of graduates never had difficulty getting help from administrative personnel.

281. Most male graduates never had difficulty getting help from administrative personnel.

282. Most female graduates never had difficulty getting help from administrative personnel.

283. Most graduates of all ethnicities never or seldom had difficulty getting help from administrative personnel.

284. A majority of graduates never had difficulty getting help from cafeteria personnel.

285. A majority of male graduates never had difficulty getting help from cafeteria personnel.

286. A majority of female graduates never had difficulty getting help from cafeteria personnel.

287. A majority of graduates of all ethnicities never had difficulty getting help from cafeteria personnel.

288. A majority of graduates never had difficulty getting help from library/media center personnel.

289. A majority of male graduates never had difficulty getting help from library/media center personnel.

290. A majority of female graduates never had difficulty getting help from library/media center personnel.

291. A majority of graduates of all ethnicities never had difficulty getting help from library/media center personnel.

292. A preponderance of graduates never had difficulty getting help from financial aid personnel.

293. A majority of male graduates never had difficulty getting help from financial aid personnel.

294. A majority of female graduates never had difficulty getting help from financial aid personnel.

295. A majority of graduates of all ethnicities never had difficulty getting help from financial aid personnel.

296. A preponderance of graduates never had difficulty getting help from student services personnel.
297. A majority of male graduates never had difficulty getting help from student services personnel.
298. A majority of female graduates never had difficulty getting help from student services personnel.
299. A majority of graduates of all ethnicities never had difficulty getting help from student services personnel.
300. A majority of graduates never had difficulty getting help from business office personnel.
301. A majority of male graduates never had difficulty getting help from business office personnel.
302. A majority of female graduates never had difficulty getting help from business office personnel.
303. A majority of graduates of all ethnicities never had difficulty getting help from business office personnel.
304. A preponderance of graduates never had difficulty getting help from the registrar's office.
305. A majority of male graduates never had difficulty getting help from the registrar's office.
306. A majority of female graduates never had difficulty getting help from the registrar's office.

307. A majority of graduates of all ethnicities never had difficulty getting help from the registrar's office.

309. A majority of graduates never had difficulty getting help from the chaplain's office.

310. A majority of male graduates never had difficulty getting help from the chaplain's office.

311. A majority of female graduates never had difficulty getting help from the chaplain's office.

312. A majority of graduates of all ethnicities never had difficulty getting help from the chaplain's office.

313. A preponderance of graduates never had difficulty getting help from placement office personnel.

314. Most male graduates never had difficulty getting help from placement office personnel.

315. Most female graduates never had difficulty getting help from placement office personnel.

316. Most graduates of all ethnicities never or seldom had difficulty getting help from placement office personnel.

317. A preponderance of graduates were never exposed to a racist atmosphere created by the faculty in the classroom.

318. A majority of male female graduates were never exposed to a racist atmosphere created by the faculty in the classroom.

319. A majority of female graduates were never exposed to a racist atmosphere created by the faculty in the classroom.

320. Most graduates of all ethnicities were seldom exposed to a racist atmosphere created by the faculty in the classroom.

321. Most graduates were never exposed to a racist atmosphere created by faculty outside the classroom.

322. Most male graduates were never exposed to a racist atmosphere created by faculty outside the classroom.

323. Most female graduates were never exposed to a racist atmosphere created by faculty outside the classroom.

324. Most graduates of all ethnicities were seldom exposed to a racist atmosphere created by faculty outside the classroom.

325. Most graduates did not believe their experience at DTS caused them to recognize culturally biased behavior they had not previously identified.

326. Most male graduates did not believe their experience at DTS caused them to recognize culturally biased behavior they had not previously identified.

327. Most female graduates did not believe their experience at DTS caused them to recognize culturally biased behavior they had not previously identified.

328. Most graduates of all ethnicities did not believe their experience at DTS caused them to recognize culturally biased behavior they had not previously identified.

329. A majority of graduates indicated that they now discuss topics related to cultural awareness with friends because of their experiences at Dallas Seminary.

330. Most male graduates indicated that they now discuss topics related to cultural awareness with friends because of their experiences at Dallas Seminary.

331. Most female graduates indicated that they now discuss topics related to cultural awareness with friends because of their experiences at Dallas Seminary.

332. Most graduates of all ethnicities indicated that they now discuss topics related to cultural awareness with friends because of their experiences at Dallas Seminary.

333. Most graduates indicated that they now stop themselves from using language that may be offensive to others because of their experiences at Dallas Seminary.

334. Most male graduates indicated that they did not stop themselves from using language that may be offensive to others because of their experiences at Dallas Seminary.

335. Most female graduates indicated that they did not stop themselves from using language that may be offensive to others because of their experiences at Dallas Seminary.

336. A majority of graduates of all ethnicities indicated that they did not stop themselves from using language that may be offensive to others because of their experiences at Dallas Seminary.

337. A majority of graduates indicated that their experiences at DTS did not cause them to handle negative language used by another in such a way to try to educate the other person.

338. Most male graduates indicated that their experiences at DTS did not cause them to handle negative language used by another in such a way to try to educate the other person.

339. Most female graduates indicated that their experiences at DTS did not cause them to handle negative language used by another in such a way to try to educate the other person.

340. Most Asian/ Pacific Islander graduates indicated that their experiences at DTS did not cause them to handle negative language used by another in such a way to try to educate the other person.

341. Most White/Caucasian graduates indicated that their experiences at DTS did not cause them to handle negative language used by another in such a way to try to educate the other person.

342. African American graduates indicated that they did try to educate others about the usage of negative language.

343. Hispanic/Latina graduates indicated that they did try to educate others about the usage of negative language.

354. International student graduates indicated that they did try to educate others about the usage of negative language.

355. Half of all Native American graduates indicated that they did try to educate others about the usage of negative language.

356. A majority of graduates indicated that because of their experiences at Dallas Seminary they now initiate contact with people who are not of their culture or ethnic background.

357. A majority of male graduates indicated that because of their experiences at Dallas Seminary they now initiate contact with people who are not of their culture or ethnic background.

358. A majority of female graduates indicated that because of their experiences at Dallas Seminary they now initiate contact with people who are not of their culture or ethnic background.

359. A majority of graduates of all ethnicities indicated that because of their experiences at Dallas Seminary they now initiate contact with people who are not of their culture or ethnic background.

360. A preponderance of graduates reported that Dallas Seminary had no diversity initiative or program while they attended.

361. A majority of male graduates reported that Dallas Seminary had no diversity initiative or program while they attended.

362. A majority of female graduates reported that Dallas Seminary had no diversity initiative or program while they attended.

363. A majority of graduates of all ethnicities reported that Dallas Seminary had no diversity initiative or program while they attended.

Section 5: Tell Us about You

364. The majority of graduates who participated in this study were White/Caucasian. African Americans graduates represented the next largest participant group followed by Asian/Pacific Islanders, international students, and Hispanic/Latina graduates.

365. The majority of graduates who participated in this study were male.

366. The majority of graduates who participated in this study were between 30 to 34 years of age at the time of the study

367. The majority of graduates who participated in this study studied at Dallas Seminary for a period of four to five years.

368. The majority of graduates who participated in this study completed the most credit hours at the Dallas Campus

369. The majority of graduates earned the Master of Theology degree

Section 6: Open-Ended Questions

370. A majority of all graduates reported no incidents of discrimination based on race or ethnicity.

371. A preponderance of all graduates recommended that Dallas Seminary hire more minority faculty, specifically African-American faculty.

Discussion of Findings

The discussion that follows is based on the five research questions that guided this study: 1) What were the overall perceptions of the racial/ethnic climate at Dallas Seminary among graduates while studying at the seminary? 2) What were the perceptions of the racial/ethnic climate at Dallas Seminary among African American, Asian/ Pacific Islander, White/ Caucasian, Hispanic/ Latina, Native American and international student graduates while studying at the seminary? 3) What were the perceptions of the racial/ethnic climate at Dallas Seminary among male and female graduates while studying at the seminary? 4) What were the perceptions of graduates regarding the presence of racial/ethnic discrimination at Dallas Seminary while studying at the seminary? 5) What suggestions do alumni have for promoting, enhancing, and maintaining a positive racial/ethnic climate at Dallas Theological Seminary?

The discussion of findings regarding open ended research question five is included under recommendations.

Research Question 1: What were the overall perceptions of the racial/ethnic climate at Dallas Seminary among graduates while studying at the seminary?

According to the data, the overwhelming majority of graduates who participated in this research evaluated the racial and ethnic climate at Dallas Seminary as positive.

Though diversity was not cited as one of the reasons they chose to study at the seminary (Respondents 82-84), graduates expressed satisfaction with the level of ethnic and cultural diversity present on campus, expressed no sense of interracial tension, and perceived no racial conflict on campus (Respondents 104-106). Graduates generally had no difficulty meeting persons of different races or ethnicities and were comfortable interacting with all groups (Respondents 4, 7, 40, 43, 46, 49, and 53). Notwithstanding, the majority of graduates were aware that racial separation on campus was present (Respondents 113-115), and expressed concerns.

Graduates were queried about the number of courses they took from faculty members representing a variety of minority groups. Interestingly, while most graduates reported that they took no courses from a faculty member belonging to a racial or ethnic group other than White (Respondents 179-190); they felt the seminary should make no special efforts to recruit any minority group for faculty positions (Respondent 85). Similarly, most graduates felt no special effort was needed to recruit any minority group as students. Faculty respect, support, and level of fairness for students of all races and ethnicities was deemed high (Respondent 107-109). Correspondingly, all departments assessed were reported to be very fair to all students regardless of race or ethnicity (Respondents 128-169, 200-235).

The data revealed that although there were no diversity initiatives or programs in place at the time they attended the seminary (Respondents 257-259), most graduates believed that the seminary promoted respect for diversity and multicultural understanding well (Respondents 67, 76-78) and made them feel as though they belonged in the DTS community (Respondents 101-103). Dallas Seminary's commitment to the

success of all students regardless of race or ethnicity was confirmed by most graduate responses and all students rated their educational experience as rewarding (Respondents 89-91). Accordingly, all graduates were adamant about recommending the seminary to siblings and friends (Respondents 95-97).

Emerson and Smith (2000), state that while most research on racial and cultural problems suggests that the problem is “rooted in inter-group conflict over resources and ways of life, the institutionalization of race-based practices, inequality and stratification, and the defense of group position”. This view is not commonly held by evangelical Christians. Instead, most evangelicals see racial and cultural problems stemming from three areas: 1) individual prejudices, rooted in sin, which create poor relationships, 2) other groups, specifically African Americans, making the issue a group matter rather than an individual matter, and 3) self-interest entities, specifically, African Americans, but including the media, the government, or liberals (Emerson, 2000). Whites typically do not see themselves as having a race (Kendall, 2006; Rothenberg, 2005; Bush, 2004) which has the effect of making them less conscious or oblivious to racial dynamics occurring around them. They are blind to the fact that their lives are as much shaped by race as are the lives of people of color (Rothenberg, 2005). These specifics are particularly important in view of the fact that the majority of graduates who participated in this study were White males, and must be considered with regard to this discussion.

Research Question 2: What were the perceptions of the racial/ethnic climate at Dallas Seminary among African American, Asian/ Pacific Islander, White/ Caucasian, Hispanic/ Latina, Native American and international student graduates while studying at the seminary?

While there were statistically significant differences in the level of agreement or disagreement within questionnaire items, a number of items proved to be particularly skewed along racial and ethnic lines. Goodman (2001) states “it is the expectation (often unconscious) that people of color should assimilate to White norms to be acceptable and accepted.” Thus, it is not surprising that when asked if they felt the need to minimize various characteristics of their race or culture, African Americans reported that they felt some need as opposed to all other groups who felt no such need (Respondent 18, 206). Similarly, most African American and Native American graduates alike felt their sense of ethnic identity was not strengthened by their experiences at DTS and all other ethnicities were neutral (Respondent 21). Ford (1999) states it is important for students of color to know themselves and not be alienated from their ethnic identity. He states further that preserving traditions and the historical past as a part of moving forward in the future is especially important for African Americans, who have had their historical roots intentionally extinguished (Ford, 1999). The questionnaire did not ask nor did the data reveal the strength of ethnic identity before entering the seminary.

Graduates were queried about several issues related to multicultural inclusiveness and the about the seminaries commitment to creating a multicultural environment. The vast majority of graduates of all ethnicities except Whites felt that the faculty did not use examples relevant to people of their race/ethnic group in lectures (Respondent36). Hispanic/Latina and Native American graduates were divided about the seminary’s efforts to improve relations and understanding between people of different racial/ ethnic backgrounds and international student graduates did not know. Most Asian Pacific/Islander and White/Caucasian graduates felt that the effort made by Dallas

Seminary was about right. African American graduates however, were firm in their belief the seminary was not doing enough to improve relations and understanding (Respondent 66). This feeling is further confirmed and augmented by the responses in Questionnaire Items 84 and 85. Similarly, while Asian/Pacific Islander, White/ Caucasian, and international student graduates agreed that Dallas Seminary did a good job providing programs and activities that promoted multicultural understanding. African American, Hispanic/Latina, and Native American graduates disagreed (Respondent 69).

When asked if Dallas Seminary should require students to take at least one course on the role of ethnicity and race in society as a requirement for graduation, most Asian/Pacific Islander, White/Caucasian, and Native American graduates indicated no, citing that DTS already had too many required courses which did not leave room for elective coursework. African American, Hispanic/Latina, and international students graduates agreed that the seminary should require a course (Respondent 75). When asked whether media coverage of racial/ethnic issues was balanced. Asian/ Pacific Islander graduates agreed while African American graduates disagreed. Native Americans were split on the issue (Respondent 81)

The previous discussion confirms that there are differences in the perception of the racial and cultural climate that are tied to racial and ethnic group identification. In light of this, Neives (1991) suggests that institutions should evaluate themselves to see if there is an anglo-centric, Eurocentric focus in or out of the classroom that is antagonistic to other worldviews and take steps to change that focus.

Research Question 3: What were the perceptions of the racial/ethnic climate at Dallas Seminary among male and female graduates while studying at the seminary?

Responses to the majority of questionnaire items mirrored the overall responses of the entire sample studied. There was no statistically significant difference determined in the responses of male and female graduates alike. Notwithstanding, when asked if Dallas Seminary should require students to take at least one course on the role of ethnicity and race in society male graduates agreed and a majority of female graduates agreed that the seminary should require a course (Respondent 74).

Research Question 4: What were the perceptions of graduates regarding the presence of racial/ethnic discrimination at Dallas Seminary while studying at the seminary?

Graduates were queried regarding any instances in which they experienced discrimination related to their racial or ethnic identity and asked to share the specifics of the incidents. Responses were surprisingly candid and painted a very different picture of the ethnic and cultural climate at Dallas Seminary than previously described in our discussion of research questions one through three. In short, graduate responses to all likert scale questions were positive regarding the racial and ethnic climate at Dallas Seminary, responses to Questionnaire Items 84 and 85 were not as positive and indicated that there are substantial differences between what students think and what they actually experience. It should be noted that those who reported incidents were primarily African American, Hispanic, Asian and international student graduates. A few incidents were reported by White students who witnessed situations, however most White students reported that they neither experienced nor witnessed discrimination. In fact, several White students were bothered by the survey, reporting that 1) The survey was offensive and biased (Respondent 297); 2) “racism was a thing of the past” and was no longer a

problem; 3) that the survey would do more harm than good; 4) that were tired of being blamed for things that happened in the past; and 5) that there can be no racism among true Christians.

Several recurring themes emerged in the graduate responses: Preferential treatment toward minorities in favor of Whites by faculty, full-time and part-time staff, including student workers was prominent in the responses. Students reported incidences of rudeness, unfriendliness, and inappropriate comments from student workers (Respondent 1, 74, 634). Additionally, students perceived that their comments or opinions were not taken seriously and often dismissed (Respondent 62, 718, 824).

Minority students reported being ignored and ostracized by full-time staff members while these same staff members were “very accommodating of White men” (Respondents, 167 188, 472). Further students reported situations in which insensitive and demeaning remarks were made by professors (Respondents 158, 168 525, 752). While in some instances the situations were addressed, in others they were not or the perception was they were not (Respondent 722).

Reverse discrimination was the other consistent theme which emerged in the comments (Respondent 81, 141 807). White students were particularly concerned about the amount of financial aid and scholarship money offered to minority and international students while they (Whites) were not eligible to receive such aid (Respondent 47, 243, 347, 453, 802). White graduates also expressed concerns that minority students, specifically African American and international students were given preferential treatment with regard to grading (Respondent 73, 369).

Several comments were made about the amount of racial separation on campus, particularly among African American and Asian (Korean) students (Respondent 559, 734,807). Whites felt it was difficult to build relationships with these groups because they were not welcome (Respondent 339) Minority student groups, such as the Black Student Fellowship and the International Student Fellowship were seen reinforces of the separation on campus and were viewed as counterproductive to diversity. (Respondent 29, 154, 179, 427, 446, 815). Interestingly, African American students felt ignored by Whites (Respondent 396); Whites felt ignored by African Americans (Respondent 377); and international students felt ignored by all American students (Respondent 469).

Though it was not the focus of this research, gender discrimination was the most common complaint expressed. Thirty- two comments were given which related incidences of disparaging remarks by professors, lack of encouragement, and regard for women in ministry.

Three graduates reported negative incidents regarding their involvement in interracial dating and marriage. In all incidences, the practice was condemned on both sides of the racial divide. Sadly, there was one report which included a threat of violence.

The above discussion is particularly disturbing in light of the findings which suggest that Dallas Seminary is doing very well with regard to ethnic and cultural diversity. Quite the opposite, the responses to Questionnaire Item 84 indicate that there are significant problems present within the Dallas Seminary community. Two, perhaps three, separate communities operate within Dallas Seminary. Minorities, internationals, and Whites coexist but are not truly “one in Christ” though most would argue that point. Though all share the same worldview of Christian faith, the view is still “colored” if you

will, by their life experiences within their respective racial and ethnic worldviews. Unfortunately, for American minorities and internationals that life experience is radically different than that of most American Whites, whose lives are privileged purely because of their whiteness. As members of the privileged group Whites define the mainstream culture and dominant ideology; that ideology shapes their view of racial and ethnic reality and both justifies and conceals their domination of non- privileged groups (Kriesberg, 1992). Privileged groups use their power and control to “establish policies and procedures that can provide, deny, or limit opportunities and access. As these ideologies are embedded in the fiber of American life most Whites see them as normal and can not understand how detrimental they are to non-privileged groups or minorities. Regrettably, Christianity does little to eradicate this embedded blindness because Christians, as a part of the society, have been indoctrinated by the subtleties of institutional racism. According to Goodman (2001) “people from both privileged and marginalized groups often accept the messages from the dominant culture about dominant-group superiority and subordinate-group inferiority.” In short, Whites see their life experiences as normal and thus believe that racism is gone. Minorities, in turn, learn how to cope with life in the margins recognizing that racism is not gone but merely gone undercover. Yes, hearts and lives must be changed by the power of the Holy Spirit, but institutional structures and practices must also be changed. Dallas Seminary administrators and faculty must accept the fact that they are not immune to the racial and ethnic injustices that plague the society at large. They must instead recognize and accept their responsibility in perpetuating an ethnic and cultural environment that is not as welcoming to non-Whites as it should be as

a Christian institution. These issues must be addressed before the findings or conclusions of this study can be deemed credible.

Conclusions

The following conclusions about the ethnic and cultural climate at Dallas Theological Seminary are made based on the data obtained from the sample of Dallas Seminary students who participate in this research.

Section 1: Racial and Ethnic Climate at Dallas Seminary

1. Dallas Seminary students agree that their experiences at DTS lead them to become more understanding of racial/ethnic differences.
2. Male students agree that their experiences at DTS lead them to become more understanding of racial/ethnic differences.
3. Female students agree that their experiences at DTS lead them to become more understanding of racial/ethnic differences.
4. Dallas Seminary students of all ethnicities agree that their experiences at DTS lead them to become more understanding of racial/ethnic differences.
5. Dallas Seminary students agree that getting to know people with racial/ethnic backgrounds different from their own is easy.
6. Male students agree that getting to know people with racial/ethnic backgrounds different from their own is easy.
7. Female students agree that getting to know people with racial/ethnic backgrounds different from their own is easy.
8. Dallas Seminary students of all ethnicities agree that getting to know people with racial/ethnic backgrounds different from their own is easy.

9. Dallas Seminary students report that their social interactions are not confined to students of their own race/ ethnicity.
10. Male students report that their social interactions are not confined to students of their own race/ ethnicity.
11. Female students report that their social interactions are not confined to students of their own race/ ethnicity.
12. Dallas Seminary students of all ethnicities report that their social interactions are not confined to students of their own race/ ethnicity.
13. Dallas Seminary students do not feel that there are expectations about their academic performance because of their race or ethnicity.
14. Male students do not feel there are expectations about their academic performance because of their race or ethnicity.
15. Female students do not feel there are expectations about their academic performance because of their race or ethnicity.
16. Dallas Seminary students of all ethnicities do not feel there are expectations about their academic performance because of their race or ethnicity.
17. Dallas Seminary students do not feel pressure to participate in ethnic activities at DTS.
18. Male students do not feel pressure to participate in ethnic activities at DTS.
19. Female students do not feel pressure to participate in ethnic activities at DTS.
20. Dallas Seminary students of all ethnicities do not feel pressure to participate in ethnic activities at DTS.

21. Dallas Seminary students do not feel the need to minimize various characteristics of their race or ethnic culture to fit in at DTS.
22. Male students do not feel the need to minimize various characteristics of their race or ethnic culture to fit in at DTS.
23. Female students do not feel the need to minimize various characteristics of their race or ethnic culture to fit in at DTS.
24. Dallas Seminary students of all ethnicities do not feel the need to minimize various characteristics of their race or ethnic culture to fit in at DTS.
25. Dallas Seminary students are neutral about whether their experiences at DTS strengthen their sense of ethnic identity
26. Male students are neutral about whether their experiences at DTS strengthen their sense of ethnic identity
27. Female students feel their ethnic identity is strengthened by their experiences at DTS.
28. African American and Native American students feel their sense of ethnic identity is not strengthened by their experiences at DTS.
29. Dallas Seminary students find that of the faculty whose courses they take are approachable outside the classroom.
30. Male students find that of the faculty whose courses they take are approachable outside the classroom.
31. Female students find that of the faculty whose courses they take are approachable outside the classroom.
32. Students of all ethnicities find that of the faculty whose courses they take are approachable outside the classroom.

33. Dallas Seminary students believe that all of the faculty whose courses they take are fair to all students regardless of their racial/ethnic background.
34. Male students believe that all of the faculty whose courses they take are fair to all students regardless of their racial/ethnic background.
35. Female students believe that all of the faculty whose courses they take are fair to all students regardless of their racial/ethnic background.
36. Dallas Seminary students of all ethnicities believe that all of the faculty whose courses they take are fair to all students regardless of their racial/ethnic background.
37. Dallas Seminary students agree that students of different racial/ethnic backgrounds participate equally in classroom discussion and learning.
38. Male students agree that students of different racial/ethnic backgrounds participate equally in classroom discussion and learning.
39. Female students agree that students of different racial/ethnic backgrounds participate equally in classroom discussion and learning.
40. students of all ethnicities agree that students of different racial/ethnic backgrounds participate equally in classroom discussion and learning.
41. Dallas Seminary students do not feel that they are expected to represent their race or ethnic group in discussions in class.
42. Male do not feel that they are expected to represent their race or ethnic group in discussions in class.
43. Female students do not feel that they are expected to represent their race or ethnic group in discussions in class.

44. Dallas Seminary students of all ethnicities except African American do not feel that they are expected to represent their race or ethnic group in discussions in class.
45. Dallas Seminary students agree that faculty use examples relevant to people of their race/ethnic group in lectures.
46. Male students agree that faculty use examples relevant to people of their race/ethnic group in lectures.
47. Female students agree that faculty use examples relevant to people of their race/ethnic group in lectures.
48. Dallas Seminary students of all ethnicities except Whites feel that faculty do not use examples relevant to people of their race/ethnic group in lectures.
49. Dallas Seminary students do not feel that professors ignore their comments or questions because of their race/ethnicity.
50. Male students do not feel that professors ignore their comments or questions because of their race/ethnicity.
51. Female students do not feel that professors ignore their comments or questions because of their race/ethnicity.
52. Dallas Seminary students of all ethnicities do not that feel professors ignore their comments or questions because of their race/ethnicity.
53. Dallas Seminary students are very comfortable going to see a faculty member of their race or ethnicity.
54. Male students are very comfortable going to see a faculty member of their race or ethnicity.

55. Female students are very comfortable going to see a faculty member of their race or ethnicity.
56. Dallas Seminary students of all ethnicities are very comfortable going to see a faculty member of their race or ethnicity.
57. Dallas Seminary students are comfortable speaking with others about their racial/ethnic background.
58. Male students are comfortable speaking with others about their racial/ethnic background.
59. Female students are comfortable speaking with others about their racial/ethnic background.
60. Dallas Seminary students of all ethnicities are comfortable speaking with others about their racial/ethnic background.
61. Dallas Seminary students are comfortable being in situations where they are the only person of their racial or ethnic group.
62. Male students are comfortable being in situations where they are the only person of their racial or ethnic group.
63. Female students are comfortable being in situations where they are the only person of their racial or ethnic group.
64. Dallas Seminary students of all ethnicities are comfortable being in situations where they are the only person of their racial or ethnic group.
65. Dallas Seminary students are comfortable saying what they think about racial/ethnic issues.
66. Male students are comfortable saying what they think about racial/ethnic issues.

67. Female students are comfortable saying what they think about racial/ethnic issues.
68. Students of all ethnicities are comfortable saying what they think about racial/ethnic issues.
69. Dallas Seminary students are comfortable being with people whose racial/ ethnic backgrounds is different from their own.
70. Male students are comfortable being with people whose racial/ ethnic backgrounds is different from their own.
71. Female students are comfortable being with people whose racial/ ethnic backgrounds is different from their own.
72. Dallas Seminary students of all ethnicities are comfortable being with people whose racial/ ethnic backgrounds are different from their own.
73. Dallas Seminary students are comfortable participating in class.
74. Male students are comfortable participating in class.
75. Female students are comfortable participating in class.
76. Dallas Seminary students of all ethnicities are comfortable participating in class.
77. Dallas Seminary students are comfortable going to see a faculty member of a different race or ethnicity from their own.
78. Male students are comfortable going to see a faculty member of a different race or ethnicity from their own.
79. Female students are comfortable going to see a faculty member of a different race or ethnicity from their own.
80. Dallas Seminary students of all ethnicities are comfortable going to see a faculty member of a different race or ethnicity from their own.

81. Dallas Seminary students are very comfortable being with people whose racial/ethnic background are the same as their own.

82. Male students are very comfortable being with people whose racial/ethnic background is the same as their own.

83. Female students are very comfortable being with people whose racial/ethnic background is the same as their own.

84. Dallas Seminary students of all ethnicities are very comfortable being with people whose racial/ethnic background is the same as their own.

Section 2: How Well is Dallas Seminary Doing on Diversity?

85. Dallas Seminary students feel that the effort made by Dallas Seminary to improve relations and understanding between people of different racial/ ethnic backgrounds is about right.

86. Male students feel that the effort made by Dallas Seminary to improve relations and understanding between people of different racial/ ethnic backgrounds is about right.

87. Female students feel that the effort made by Dallas Seminary to improve relations and understanding between people of different racial/ ethnic backgrounds is about right.

88. Asian Pacific/Islander feel that the effort made by Dallas Seminary to improve relations and understanding between people of different racial/ ethnic backgrounds is about right.

89. White/Caucasian students feel that the effort made by Dallas Seminary to improve relations and understanding between people of different racial/ ethnic backgrounds is about right.

90. Half of all Hispanic/Latina students feel that the effort made by Dallas Seminary to improve relations and understanding between people of different racial/ ethnic backgrounds is about right; half think the effort is too little.
91. Half of all Native American students feel that the effort made by Dallas Seminary to improve relations and understanding between people of different racial/ ethnic backgrounds is about right; half think the effort is too little
92. International students do not know whether the effort made by Dallas Seminary to improve relations and understanding between people of different racial/ ethnic backgrounds is about right or not.
93. African American students believe the seminary's efforts are too little.
94. Dallas Seminary students agree that Dallas Seminary does a good job providing programs and activities that promoted multicultural understanding.
95. Male students agree that Dallas Seminary does a good job providing programs and activities that promoted multicultural understanding.
96. Female students agree that Dallas Seminary does a good job providing programs and activities that promoted multicultural understanding.
97. Asian/Pacific Islander students agree that Dallas Seminary does a good job providing programs and activities that promoted multicultural understanding.
98. White/ Caucasian students agree that Dallas Seminary does a good job providing programs and activities that promoted multicultural understanding.
99. International students agree that Dallas Seminary does a good job providing programs and activities that promoted multicultural understanding.

100. African American students disagree that Dallas Seminary does a good job providing programs and activities that promoted multicultural understanding.
101. Hispanic/Latina students disagree that Dallas Seminary does a good job providing programs and activities that promoted multicultural understanding.
102. Native American students disagree that Dallas Seminary does a good job providing programs and activities that promoted multicultural understanding.
103. Dallas Seminary students disagree that students are resentful of others whose race/ethnicity is different from their own.
104. Male students disagree that students are resentful of others whose race/ethnicity is different from their own.
105. Female students disagree that students are resentful of others whose race/ethnicity is different from their own.
106. Dallas Seminary students of all ethnicities disagree that students are resentful of others whose race/ethnicity is different from their own.
107. Students do not believe Dallas Seminary should require students to take at least one course on the role of ethnicity and race in society.
108. Male students do not believe Dallas Seminary should require students to take at least one course on the role of ethnicity and race in society.
109. Female students agree that the seminary should require students to take at least one course on the role of ethnicity and race in society.
110. Asian/Pacific Islander students do not believe Dallas Seminary should require students to take at least one course on the role of ethnicity and race in society.

111. White/Caucasian students do not believe Dallas Seminary should require students to take at least one course on the role of ethnicity and race in society.
112. Native American students do not believe Dallas Seminary should require students to take at least one course on the role of ethnicity and race in society.
113. African American students agree that Dallas Seminary should require students to take at least one course on the role of ethnicity and race in society.
114. Hispanic/Latina students agree that Dallas Seminary should require students to take at least one course on the role of ethnicity and race in society.
115. International students agree that Dallas Seminary should require students to take at least one course on the role of ethnicity and race in society.
116. Dallas Seminary students disagree that Dallas Seminary does not promote respect for diversity.
117. Male students disagree that Dallas Seminary does not promote respect for diversity.
118. Female students disagree that Dallas Seminary does not promote respect for diversity.
119. Students of all ethnicities disagree that Dallas Seminary does not promote respect for diversity.
120. Dallas Seminary students are neutral on whether media coverage of racial/ethnic issues is balanced.
121. Half of all male students agree that media coverage of racial/ethnic issues is balanced.
122. Half of all male students are neutral on whether media coverage of racial/ethnic issues is balanced.

123. Female students are neutral on whether media coverage of racial/ethnic issues is balanced.

124. White/Caucasian students are media coverage of racial/ethnic issues is balanced.

125. Hispanic/Latina students are neutral on whether media coverage of racial/ethnic issues is balanced.

126. Asian/ Pacific Islander students agree that media coverage of racial/ethnic issues is balanced.

127. African American students disagree that media coverage of racial/ethnic issues is balanced.

128. Half of all Native Americans agree that media coverage of racial/ethnic issues is balanced; half disagree.

129. Dallas Seminary students disagree that diversity is one of the reasons they chose to attend Dallas Seminary.

130. Male students disagree that diversity is one of the reasons they chose to attend Dallas Seminary.

131. Female students disagree that diversity is one of the reasons they chose to attend Dallas Seminary.

132. Dallas Seminary students of all ethnicities disagree that diversity is one of the reasons they chose to attend Dallas Seminary.

133. Dallas Seminary students feel that Dallas seminary should make no special effort to recruit any racial or ethnic group as students and faculty.

134. Dallas Seminary students agree that Dallas Seminary provided an environment for the free and open expression of ideas, opinions, and beliefs regardless of racial/ethnic group.

135. Male and students agree that Dallas Seminary provided an environment for the free and open expression of ideas, opinions, and beliefs regardless of racial/ethnic group.

136. Female students agree that Dallas Seminary provided an environment for the free and open expression of ideas, opinions, and beliefs regardless of racial/ethnic group.

137. Students of all ethnicities agree that Dallas Seminary provided an environment for the free and open expression of ideas, opinions, and beliefs regardless of racial/ethnic group.

Section 3: Your Overall Experience at Dallas Seminary

138. Dallas Seminary students believe that their educational experience at Dallas Seminary is a rewarding one.

139. Male students believe that their educational experience at Dallas Seminary is a rewarding one.

140. Female students believe that their educational experience at Dallas Seminary is a rewarding one.

141. Dallas Seminary students of all ethnicities believe that their educational experience at Dallas Seminary is a rewarding one.

142. Dallas Seminary students disagree that the atmosphere in their classes do not make them feel like they belonged.

143. Male students disagree that the atmosphere in their classes do not make them feel like they belonged.

144. Female students disagree that the atmosphere in their classes do not make them feel like they belonged.

145. Dallas Seminary students of all ethnicities disagree that the atmosphere in their classes do not make them feel like they belonged.

146. Dallas Seminary students agree that they would recommend Dallas Seminary to siblings or friends as a good place to go to seminary.

147. Male students agree that they would recommend Dallas Seminary to siblings or friends as a good place to go to seminary.

148. Female students agree that they would recommend Dallas Seminary to siblings or friends as a good place to go to seminary.

149. Dallas Seminary students of all ethnicities agree that they would recommend Dallas Seminary to siblings or friends as a good place to go to seminary.

150. Dallas Seminary students feel the quality of academic programs at Dallas Seminary is excellent.

151. Male students feel the quality of academic programs at Dallas Seminary is excellent.

152. Female students feel the quality of academic programs at Dallas Seminary is excellent.

153. Dallas Seminary students of all ethnicities feel the quality of academic programs at Dallas Seminary is excellent.

154. Dallas Seminary students feel as though they belonged in the Dallas Seminary campus community

155. Male students feel as though they belonged in the Dallas Seminary campus community.

156. Female students feel as though they belonged in the Dallas Seminary campus community.

157. Dallas Seminary students of all ethnicities feel as though they belonged in the Dallas Seminary campus community

Section 4: Your General Experience at Dallas Seminary

158 Dallas Seminary students believe there is little to no racial conflict present on campus at Dallas Seminary when they attended.

159. Male students believe there is little to no racial conflict present on campus at Dallas Seminary when they attended.

160. Female students believe there is little to no racial conflict present on campus at Dallas Seminary when they attended.

161. Students of all ethnicities believe there is little to no racial conflict present on campus at Dallas Seminary when they attended.

162. Dallas Seminary students believe a great deal of respect by faculty for students of different racial/ethnic groups is present at Dallas Seminary when they attended.

163. Male students believe a great deal of respect by faculty for students of different racial/ethnic groups is present at Dallas Seminary when they attended.

164. Female students believe a great deal of respect by faculty for students of different racial/ethnic groups is present at Dallas Seminary when they attended.

165. Dallas Seminary students of all ethnicities believe a great deal of respect by faculty for students of different racial/ethnic groups is present at Dallas Seminary when they attended.

166. Students believe a great deal of respect by students for other students of different racial/ethnic groups is present at Dallas Seminary when they attended.

167. Male students believe a great deal of respect by students for other students of different racial/ethnic groups is present at Dallas Seminary when they attended. 179.

168. Female students believe there is quite a bit of respect by students for other students of different racial/ethnic groups is present at Dallas Seminary when they attended.

169. Students of all ethnicities believe that quite a bit of respect by students for other students of different racial/ethnic groups is present at Dallas Seminary when they attended.

170. Dallas Seminary students indicated that some racial/ethnic separation is present at Dallas Seminary when they attended.

171. Male students indicated that some racial/ethnic separation is present at Dallas Seminary when they attended.

172. Female students indicated that some racial/ethnic separation is present at Dallas Seminary when they attended.

173. Students of all ethnicities indicated that some racial/ethnic separation is present at Dallas Seminary when they attended.

174. Dallas Seminary students believe there is a great deal of seminary commitment to the success of students of different racial and ethnic groups present when they attended.

175. Male students believe there is a great deal of seminary commitment to success of students of different racial and ethnic groups present when they attended.

176. Female students believe there is quite a bit of seminary commitment to success of students of different racial and ethnic groups present when they attended.

177. Dallas Seminary students of all ethnicities believe there is at least some seminary commitment to the success of students of different racial and ethnic groups present when they attended.

178. Dallas Seminary students believe there is quite a bit of friendship between students of different racial and ethnic groups present at Dallas Seminary when they attended.

179. Male students believe there is quite a bit of friendship between students of different racial and ethnic groups present at Dallas Seminary when they attended.

180. Female students believe there is quite a bit of friendship between students of different racial and ethnic groups present at Dallas Seminary when they attended.

181. Students of all ethnicities believe there is quite a bit of friendship between students of different racial and ethnic groups present at Dallas Seminary when they attended.

182. Dallas Seminary students indicated the statement regarding the presence of interracial tension in the residence halls at Dallas Seminary is not applicable to them.

183. Male students indicated the statement regarding the presence of interracial tension in the residence halls at Dallas Seminary is not applicable to them.

184. Female students indicated the statement regarding the presence of interracial tension in the residence halls at Dallas Seminary is not applicable to them.

185. Dallas Seminary students of all ethnicities indicated the statement regarding the presence of interracial tension in the residence halls at Dallas Seminary is not applicable to them.

186. Dallas Seminary students believe there is little to no interracial tension present in the classroom at Dallas Seminary when they attended.

170. Male students believe there is little to no interracial tension present in the classroom at Dallas Seminary when they attended.

171. Female students believe there is little to no interracial tension present in the classroom at Dallas Seminary when they attended.

172. Dallas Seminary students of all ethnicities believe there is little to no interracial tension present in the classroom at Dallas Seminary when they attended.

173. Dallas Seminary students believe they are treated fairly by campus police.

174. Male students believe they are treated fairly by campus police.

175. Female students believe they are treated fairly by campus police.

176. Dallas Seminary students of all ethnicities believe they are treated fairly by campus police.

177. Dallas Seminary students indicate the statement regarding fair treatment by Residence Hall personnel is not applicable to them.

178. Male students indicate the statement regarding fair treatment by Residence Hall personnel is not applicable to them.

179. Female students indicate the statement regarding fair treatment by Residence Hall personnel is not applicable to them.

180. Dallas Seminary students of all ethnicities indicate the statement regarding fair treatment by Residence Hall personnel is not applicable to them.

181. Dallas Seminary students believe they are treated fairly by faculty.

182. Male students believe they are treated fairly by faculty.

183. Female students believe they are treated fairly by faculty.
184. Dallas Seminary students of all ethnicities believe they are treated fairly by faculty.
185. Dallas Seminary students believe they are treated fairly by graduate assistants/graders.
186. Male students believe they are treated fairly by graduate assistants/graders.
187. Female students believe they are treated fairly by graduate assistants/graders.
188. Dallas Seminary students of all ethnicities believe they are treated fairly by graduate assistants/graders.
189. Dallas Seminary students believe they are treated fairly by other students.
190. Male students believe they are treated fairly by other students.
191. Female students believe they are treated fairly by other students.
192. Dallas Seminary students of all ethnicities believe they are treated fairly by other students.
193. Dallas Seminary students believe they are treated fairly by Administrative personnel.
194. Male students believe they are treated fairly by Administrative personnel.
195. Female students believe they are treated fairly by Administrative personnel.
196. Dallas Seminary students of all ethnicities believe they are treated fairly by Administrative personnel.
197. Dallas Seminary students believe they are treated fairly by Cafeteria personnel.
198. Male students believe they are treated fairly by Cafeteria personnel.
199. Female students believe they are treated fairly by Cafeteria personnel.

200. Dallas Seminary students of all ethnicities believe they are treated fairly by Cafeteria personnel.
201. Dallas Seminary students believe they are treated fairly by Library/Media Center personnel.
202. Male female students believe they are treated fairly by Library/Media Center personnel.
203. Female students believe they are treated fairly by Library/Media Center personnel.
204. Dallas Seminary students of all ethnicities believe they are treated fairly by Library/Media Center personnel.
205. Dallas Seminary students believe they are treated fairly by Financial Aid personnel.
206. Male students believe they are treated fairly by Financial Aid personnel.
207. Female students believe they are treated fairly by Financial Aid personnel.
208. Dallas Seminary students of all ethnicities believe they are treated fairly by Financial Aid personnel.
209. Dallas Seminary students believe they are treated fairly by Student Services personnel.
210. Male students believe they are treated fairly by Student Services personnel.
211. Female students believe they are treated fairly by Student Services personnel.
212. Dallas Seminary students of all ethnicities believe they are treated fairly by Student Services personnel.
213. Dallas Seminary students believe they are treated fairly by Business Office personnel.

214. Male students believe they are treated fairly by Business Office personnel.
215. Female students believe they are treated fairly by Business Office personnel.
216. Dallas Seminary students of all ethnicities believe they are treated fairly by Business Office personnel.
217. Dallas Seminary students believe they are treated fairly by Registrar's Office personnel.
218. Male students believe they are treated fairly by Registrar's Office personnel.
219. Female students believe they are treated fairly by Registrar's Office personnel.
220. Dallas Seminary students of all ethnicities believe they are treated fairly by Registrar's Office personnel.
221. Dallas Seminary students believe they are treated fairly by the Chaplain's Office
220. Male students believe they are treated fairly by the Chaplain's Office
221. Female students believe they are treated fairly by the Chaplain's Office
222. Dallas Seminary students of all ethnicities believe they are treated fairly by the Chaplain's Office
223. Dallas Seminary students believe they are treated fairly by Placement Office personnel.
224. Male students believe they are treated fairly by the Placement Office personnel.
225. Female students believe they are treated fairly by the Placement Office personnel.
226. Dallas Seminary students of all ethnicities believe they are treated fairly by the Placement Office personnel.

227. Students indicate they are exposed to at least some information about the history and/or social issues of racial/ethnic groups other than Whites in course readings, lectures and discussions.

228. Male students indicate they are exposed to information about history and/or social issues of other racial/ethnic groups other than Whites in course readings, lectures and discussions.

229. Female students indicate they are exposed to little information about history and/or social issues of other racial/ethnic groups other than Whites in course readings, lectures and discussions.

230. Students of all ethnicities indicate they are exposed to little or no information about the history and/or social issues of other racial/ethnic groups other than Whites in course readings, lectures and discussions.

231. Dallas Seminary students indicate the statement regarding their exposure to information about the history, culture and/or social issues of racial and ethnic groups other than Whites in the residence halls is not applicable to them.

232. Male students indicate the statement regarding their exposure to information about the history, culture and/or social issues of racial and ethnic groups other than Whites in the residence halls is not applicable to them.

233. Female students indicate the statement regarding their exposure to information about the history, culture and/or social issues of racial and ethnic groups other than Whites in the residence halls is not applicable to them.

234. Dallas Seminary students of all ethnicities indicate the statement regarding their exposure to information about the history, culture and/or social issues of racial and ethnic groups other than Whites in the residence halls is not applicable to them.

235. Dallas Seminary students indicate they are exposed to some information about the history and/or social issues of racial/ethnic groups other than Whites in informal interactions and conversations with friends.

236. Male students indicate they are exposed to some information about the history and/or social issues of racial/ethnic groups other than Whites in informal interactions and conversations with friends.

237. Female students indicate they are exposed to some information about the history and/or social issues of racial/ethnic groups other than Whites in informal interactions and conversations with friends.

239. Students of all ethnicities indicate they are exposed to some information about the history and/or social issues of racial/ethnic groups other than Whites in informal interactions and conversations with friends.

240. Dallas Seminary students took no courses from a Hispanic faculty member.

241. Male students took no courses from a Hispanic faculty member.

242. Female students took no courses from a Hispanic faculty member.

243. Dallas Seminary students of all ethnicities took no courses from a Hispanic faculty member.

244. Dallas Seminary students took no courses from a Native American faculty member.

245. Male students took no courses from a Native American faculty member.

246. Female students took no courses from a Native American faculty member.

247. Dallas Seminary students of all ethnicities took no courses from a Native American faculty member.

248. Dallas Seminary students took no courses from an Asian/Pacific Islander faculty member.

249. Male students took no courses from an Asian/Pacific Islander faculty member.

250. Female students took no courses from an Asian/Pacific Islander faculty member.

251. Dallas Seminary students of all ethnicities took no courses from an Asian/Pacific Islander faculty member.

252. Dallas Seminary students took no courses from an African American faculty member.

253. Male students took no courses from an African American faculty member.

254. Female students took no courses from an African American faculty member.

255. Dallas Seminary students of all ethnicities took no courses from an African American faculty member.

256. Dallas Seminary students took no courses in which they are unsure of the race or ethnicity of the faculty member.

257. Male students took no courses in which they are unsure of the race or ethnicity of the faculty member.

258. Female students took no courses in which they are unsure of the race or ethnicity of the faculty member.

259. Dallas Seminary students of all ethnicities took no courses in which they are unsure of the race or ethnicity of the faculty member.

260. Dallas Seminary students took no courses that focus primarily on the culture, history, or social concerns of racial/ethnic groups (other than White) in the United States.
261. Male students took no courses that focus primarily on the culture, history, or social concerns of racial/ethnic groups (other than White) in the United States.
262. Female students took no courses that focus primarily on the culture, history, or social concerns of racial/ethnic groups (other than White) in the United States.
263. Dallas Seminary students of all ethnicities took no courses that focus primarily on the culture, history, or social concerns of racial/ethnic groups (other than White) in the United States.
264. Dallas Seminary students took no courses that focus primarily on non-Western racial and ethnic groups outside the United States.
265. Male female students took no courses that focus primarily on non-Western racial and ethnic groups outside the United States.
266. Female students took no courses that focus primarily on non-Western racial and ethnic groups outside the United States.
267. Students of all ethnicities took no courses that focus primarily on non-Western racial and ethnic groups outside the United States.
268. Dallas Seminary students never have difficulty getting help or support from faculty.
269. Male students never have difficulty getting help or support from faculty.
270. Female students never have difficulty getting help or support from faculty.
271. Students of all ethnicities never have difficulty getting help or support from faculty.
272. Students seldom have difficulty getting help or support from other students.
273. Male students seldom have difficulty getting help or support from other students.

274. Female students seldom have difficulty getting help or support from other students.
275. Students of all ethnicities seldom have difficulty getting help or support from other students.
276. Students never have difficulty getting help from graduate teaching assistants/ graders.
277. Male students never have difficulty getting help from graduate teaching assistants/ graders.
278. Female students seldom have difficulty getting help from graduate teaching assistants/ graders.
279. Dallas Seminary students of all ethnicities never or seldom have difficulty getting help from graduate teaching assistants/ graders.
280. Dallas Seminary students never have difficulty getting help from administrative personnel.
281. Male students never have difficulty getting help from administrative personnel.
282. Female students never have difficulty getting help from administrative personnel.
283. Students of all ethnicities never or seldom have difficulty getting help from administrative personnel.
284. Dallas Seminary students never have difficulty getting help from cafeteria personnel.
285. Male students never have difficulty getting help from cafeteria personnel.
286. Female students never have difficulty getting help from cafeteria personnel.
287. Dallas Seminary students of all ethnicities never have difficulty getting help from cafeteria personnel.

288. Dallas Seminary students never have difficulty getting help from library/media center personnel.
289. Male students never have difficulty getting help from library/media center personnel.
290. Female students never have difficulty getting help from library/media center personnel.
291. Dallas Seminary students of all ethnicities never have difficulty getting help from library/media center personnel.
292. Dallas Seminary students never have difficulty getting help from financial aid personnel.
293. Male students never have difficulty getting help from financial aid personnel.
294. Female students never have difficulty getting help from financial aid personnel.
295. Dallas Seminary students of all ethnicities never have difficulty getting help from financial aid personnel.
296. Dallas Seminary students never have difficulty getting help from student services personnel.
297. Male students never have difficulty getting help from student services personnel.
298. Female students never have difficulty getting help from student services personnel.
299. Dallas Seminary students of all ethnicities never have difficulty getting help from student services personnel.
300. Dallas Seminary students never have difficulty getting help from business office personnel.
301. Male students never have difficulty getting help from business office personnel.

302. Female students never have difficulty getting help from business office personnel.

303. Dallas Seminary students of all ethnicities never have difficulty getting help from business office personnel.

304. Dallas Seminary students never have difficulty getting help from the registrar's office.

305. Male students never have difficulty getting help from the registrar's office.

306. Female students never have difficulty getting help from the registrar's office.

307. Dallas Seminary students of all ethnicities never have difficulty getting help from the registrar's office.

309. Dallas Seminary students never have difficulty getting help from the chaplain's office.

310. Male students never have difficulty getting help from the chaplain's office.

311. Female students never have difficulty getting help from the chaplain's office.

312. Dallas Seminary students of all ethnicities never have difficulty getting help from the chaplain's office.

313. Dallas Seminary students never have difficulty getting help from placement office personnel.

314. male students never have difficulty getting help from placement office personnel.

315. female students never have difficulty getting help from placement office personnel.

316. students of all ethnicities never or seldom have difficulty getting help from placement office personnel.

317. Dallas Seminary students are never exposed to a racist atmosphere created by the faculty in the classroom.

318. Male female students are never exposed to a racist atmosphere created by the faculty in the classroom.

319. Female students are never exposed to a racist atmosphere created by the faculty in the classroom.

320. Students of all ethnicities are seldom exposed to a racist atmosphere created by the faculty in the classroom.

321. Students are never exposed to a racist atmosphere created by faculty outside the classroom.

322. Male students are never exposed to a racist atmosphere created by faculty outside the classroom.

323. Female students are never exposed to a racist atmosphere created by faculty outside the classroom.

324. Students of all ethnicities are seldom exposed to a racist atmosphere created by faculty outside the classroom.

325. Students do not believe their experience at DTS cause them to recognize culturally biased behavior they had not previously identified.

326. Male students do not believe their experience at DTS cause them to recognize culturally biased behavior they had not previously identified.

327. Female students do not believe their experience at DTS cause them to recognize culturally biased behavior they had not previously identified.

328. Students of all ethnicities do not believe their experience at DTS cause them to recognize culturally biased behavior they had not previously identified.

329. Dallas Seminary students indicate that they now discuss topics related to cultural awareness with friends because of their experiences at Dallas Seminary.

330. Male students indicate that they now discuss topics related to cultural awareness with friends because of their experiences at Dallas Seminary.

331. Female students indicate that they now discuss topics related to cultural awareness with friends because of their experiences at Dallas Seminary.

332. Students of all ethnicities indicate that they now discuss topics related to cultural awareness with friends because of their experiences at Dallas Seminary.

333. Students indicate that they now stop themselves from using language that may be offensive to others because of their experiences at Dallas Seminary.

334. Male students indicate that they do not stop themselves from using language that may be offensive to others because of their experiences at Dallas Seminary.

335. Female students indicate that they do not stop themselves from using language that may be offensive to others because of their experiences at Dallas Seminary.

336. Dallas Seminary students of all ethnicities indicate that they do not stop themselves from using language that may be offensive to others because of their experiences at Dallas Seminary.

337. Dallas Seminary students indicate that their experiences at DTS do not cause them to handle negative language use by another in such a way to try to educate the other person.

338. Male students indicate that their experiences at DTS do not cause them to handle negative language use by another in such a way to try to educate the other person.

339. Female students indicate that their experiences at DTS do not cause them to handle negative language use by another in such a way to try to educate the other person.

340. Asian/ Pacific Islander students indicate that their experiences at DTS do not cause them to handle negative language use by another in such a way to try to educate the other person.

341. White/Caucasian students indicate that their experiences at DTS do not cause them to handle negative language use by another in such a way to try to educate the other person.

342. African American students indicate that they do try to educate others about the usage of negative language.

343. Hispanic/Latina students indicate that they do try to educate others about the usage of negative language.

344. International student students indicate that they do try to educate others about the usage of negative language.

345. Half of all Native American students indicate that they do try to educate others about the usage of negative language.

346. Dallas Seminary students indicate that because of their experiences at Dallas Seminary they now initiate contact with people who are not of their culture or ethnic background.

347. Male students indicate that because of their experiences at Dallas Seminary they now initiate contact with people who are not of their culture or ethnic background.

348. Female students indicate that because of their experiences at Dallas Seminary they now initiate contact with people who are not of their culture or ethnic background.

359. Dallas Seminary students of all ethnicities indicate that because of their experiences at Dallas Seminary they now initiate contact with people who are not of their culture or ethnic background.

360. Dallas Seminary students report that Dallas Seminary had no diversity initiative or program while they attended.

361. Male students report that Dallas Seminary had no diversity initiative or program while they attended.

362. Female students report that Dallas Seminary had no diversity initiative or program while they attended.

363. Dallas Seminary students of all ethnicities report that Dallas Seminary had no diversity initiative or program while they attended.

Section 5: Tell Us about You

364. Dallas Seminary students are primarily White/Caucasian; followed by African Americans students, Asian/Pacific Islanders, international students, and Hispanic/Latina students.

365. Dallas Seminary students are generally male.

366. Dallas Seminary students are between 30 to 34 years of age.

367. Students study at Dallas Seminary for a period of four to five years.

368. Students complete most of their credit hours at the Dallas Campus

369. The Master of Theology degree is the primary degree earned at Dallas Seminary.

Section 6: Open-Ended Questions

370. Dallas Seminary students experience no discrimination based on race or ethnicity.

371. Dallas Seminary students recommend that Dallas Seminary hire more minority faculty, specifically African-American faculty.

Recommendations

These recommendations are made in light of the graduate responses to research question 5: What suggestions do alumni have for promoting, enhancing, and maintaining a positive racial/ethnic climate at Dallas Theological Seminary?

Recommendation 1: Evaluate and access the prevailing evangelical culture for systemic elements that thwart efforts at diversity. McCloud (1992) states that White seminary administrators come from the dominant community which provides the cultural context for the theological institution, its history, its primary constituency, its financial base, and the origins of its standards and structure of education. This dominant community often does not value or give credence to minority perspectives for ministry and as such works to protect the approved model and thus maintain the status quo.

Recommendation 2: Actively recruit and hire more minority faculty, specifically African American faculty .Dallas Seminary must become proactive and meet the challenge of achieving racial and ethnic diversity in this faculty and student body and thus become a model for others in the training of men and women for ministry in today's society. The hiring of American minority faculty will give Dallas Seminary the opportunity to provide an experience of racial and cultural diversity in the training of white students. Additionally, it will allow Dallas Seminary to demonstrate that it can provide training relevant to the needs of American minority students. This in turn will increase the number of American minority applicants.

Recommendation 3: Provide opportunities and venues for interaction and professional development minority faculty. Minority faculty must be provided the same remuneration and access to promotion and tenure as White faculty. Minority faculty must also be included in the governance of the seminary. As such minority faculty must be able to participate on committees as members and in leadership roles.

Recommendation 4: Establish working relationships with minority churches locally and nationally; doing so will go a long way toward dismantling the prevailing perception that Dallas Seminary is not concerned about minority students or communities. These churches are typically the only training grounds for scores of young men and women seeking ministry careers. Establishing these relationships would put Dallas Seminary in position to promote formal theological training for minority ministers. Additionally, Dallas Seminary would have unique opportunities to place its students as interns in a variety of American minority contexts.

Recommendation 5: Create and incorporate courses which focus on ministry in American minority contexts. There is a vast untapped mission field available in United States cities. As minority populations increase, pastors and lay leaders will need to be prepared for ministry in a variety of contexts, including African American, Hispanic, and Asian contexts.

Recommendation 6: Incorporate more information about the contributions of American minorities into courses where possible. American and ethnic minorities have made significant contributions to theological thought and education. It is important that Dallas Seminary recognize and value these contributions. Minority and White students

alike would benefit from this knowledge educationally and relationally as they learn that all groups have contributed to the faith.

Recommendation 7: Provide Sensitivity workshops for faculty, staff, and administrators aimed at eliminating some of the disparaging and insensitive remarks mentioned by respondents. Understanding the nature of white privilege and its benefits is critical to understanding the perspective of those who do not have that privilege. These need not be formal sessions but rather guided discussions aimed at examining and dismantling stereotypes and valuing the distinctiveness of various racial and ethnic groups, including Whites.

Recommendation 8: Provide opportunities and venues which allow for spontaneous interaction between students of different ethnic groups. Grouping along racial and ethnic lines cannot be erased as people naturally gravitate to that which is most like them. Notwithstanding, students can be encouraged to interact when they are given opportunities to do so. Free concerts/musicals or poetry readings on the lawn would be options for this. Local artists and church groups from various racial and ethnic groups could be solicited. This would provide an opportunity for exposure to different worship styles within the context of fun and relaxation

APPENDIX A
INSTITUTIONAL REVIEW BOARD APPROVAL LETTER



Office of Research Services

DISCOVER THE POWER OF IDEAS
March 6, 2006

Sabrina Woods
Department of Counseling, Development and Higher Education
University of North Texas

RE: Human Subjects Application No. 06-062

Dear Ms. Woods:

Your proposal titled "Reflections on Diversity: Graduate Perceptions of Campus Climate at Dallas Theological Seminary, 1996-2005" has been approved by the Institutional Review Board as permitted under federal law and regulations governing the use of human subjects in research projects 45 CFR 46.101. **Federal policy 45 CFR 46.109(c) stipulates that IRB approval is for one year only.**

Enclosed is the consent document with stamped IRB approval. Please copy and **use this form only** for your study subjects.

It is your responsibility according to U.S. Department of Health and Human Services regulations to submit annual and terminal progress reports to the IRB for this project. Please mark your calendar accordingly. The IRB must also review this project prior to any modifications.

Please contact Shelia Bourns, Research Compliance Administrator, ext. 3940 or Boyd Herndon, Director of Research Compliance, ext. 3941, if you wish to make such changes or need additional information.

Sincerely,

Scott Simpkins, Ph.D.
Chair
Institutional Review Board

SS:sb

P.O. Box 305250
Denton, Texas 76203-5250

940.565.3940 TEL
940.565.4277 FAX

940.369.8652 TTY
www.unt.edu

APPENDIX B

COVER LETTER TO PARTICIPANTS FROM DTS REPRESENTATIVE



DALLAS THEOLOGICAL SEMINARY

April 2, 2006

Dear Dallas Seminary Graduate,

A member of our D.T.S. staff, Sabrina Woods, is completing her Ph.D. degree in the Higher Education department of the University of North Texas. For her dissertation, she is researching the Seminary's ethnic and cultural climate as assessed by the experience and conclusions of our graduates over the most recent ten years. Our objective is to identify advances DTS has made with respect to diversity and areas of the campus climate where improvement is still needed.

Sabrina has worked with our Institutional Research and Effectiveness office throughout the development of this project. We have concluded that the survey instrument and the process for administering it will gather relevant data while preserving your anonymity in responding. This project is expected to be of benefit to the Seminary and is a part of our institutional research program.

On behalf of President Mark Bailey, I ask that you take a little time to complete and return this survey. We need you! Your participation is very important in establishing an accurate and balanced assessment of the Seminary. We are seeking to receive usable survey responses from at least two-thirds of our graduates so that we can be assured that this project reflects a representative sample of our recent alumni.

Please contact me if you have questions about the Seminary's approval for conducting this research. Questions about how to complete and submit the survey should be directed to Sabrina.

May God strengthen you in this marathon of ministry (Heb 12:1-2).

Sincerely, by His grace,

Eugene W. Pond, Ph.D.
Director, Institutional Research & Effectiveness
(800) 992-0998 ext. 3725
epond@dts.edu

APPENDIX C

COVER LETTER TO PARTICIPANTS FROM PRINCIPAL INVESTIGATOR



DALLAS THEOLOGICAL SEMINARY

March 17, 2006

Dear Dallas Seminary Graduate,

Dallas Theological Seminary, in conjunction with the Higher Education department of the University of North Texas, is conducting an in depth research study of the cultural attitudes and campus climate, at the seminary, during the last ten years. Our objective is to determine perceived strengths and weaknesses of the campus climate among graduates of all Master's degree programs offered at Dallas Seminary between 1996 and 2005.

Your participation in this research study is voluntary and you may withdraw at any time. While there may be no immediate benefit to you as a result of your participation in this study, your participation is very important in achieving an accurate assessment of the campus climate at Dallas Seminary. Your responses will be kept in strict confidence and will not be available to anyone not directly involved in this study. The information gained in this research will not be associated with you in any way; therefore, please be candid and truthful.

Please use the enclosed postage-paid envelope to mail your completed survey by April 7, 2006.

Please, also, mail the enclosed postcard, separately, to indicate that you have filled out and returned the survey. This two-part mail response allows you to respond anonymously to the survey while confirming to us that you have participated.

We anticipate no risk to you as a result of your participation in this study other than the inconvenience of the time (approx: 15 min) to complete the survey. You could, however, experience some discomfort if you have had an uncomfortable experience relative to racial or cultural matters and your completing the survey causes you to remember this. If you choose to withdraw from the study, at any time, you may do so without penalty. The information from you up to that point would be destroyed.

Once the study is completed, we would be glad to send you the results. In the meantime, if you have questions, please contact Sabrina Woods at the number or email address noted below or contact Dr. D. Barry Lumsden at (940) 565-4074 or lumsden@coe.unt.edu. Again, your assistance is greatly appreciated. Without the cooperation of peers and colleagues such as you, this important research cannot be completed.

Sincerely,

Sabrina M. Woods, M.A./CE
Academic Advisor, Dallas Theological Seminary
Principal Investigator, University of North Texas
(800) 992-0998 ext. 3936
swoods@dts.edu

Your completion and submission of the survey to the researchers represent your consent to participate in this research.

This research project has been approved by the University of North Texas Institutional Review Board for the Protection of Human Subjects, (940) 565-3940.

APPROVED BY THE UNT IRB

FROM 3/6/06 TO 3/5/07

3909 SWISS AVENUE • DALLAS, TEXAS 75204 • 214-824-3094, 800-992-0998
www.dts.edu

APPENDIX D

PERMISSION FOR USE OF SURVEY INSTRUMENT

Sabrina- You have my permission to use the instrument as you have modified it- good luck on your new position and projects- Bill

William E. Sedlacek
Professor Emeritus
College of Education
University of Maryland
1217 Highland Dr.
Silver Spring, MD 20910-1621
Website <http://williamsedlacek.info/>
Thought for today <http://www.counseling.umd.edu/SedCal/>
Latest book "Beyond the Big Test: Noncognitive Assessment in Higher Education"
<http://www.josseybass.com/WileyCDA/WileyTitle/productCd-0787960209.html>

---- Original message ----

>Date: Fri, 27 Jul 2007 16:47:36 -0500
>From: "Sabrina Woods" <SWoods@dts.edu>
>Subject: Survey Instrument Use
>To: "William Sedlacek" wsed@umd.edu

> 7/27/2007

> Dear Dr. Sedlacek,
> My name is Sabrina Woods. I recently graduated with
> my Doctor of Philosophy in Higher Education from The
> University of North Texas (UNT). Some time ago you
> gave me permission to use and or modify your Campus
> Climate survey instrument for my dissertation
> research (see message below). At that time I failed
> to inform you of key information regarding it's use
> and have been advised by the graduate reader
> at UNT that I should do so before it can be approved
> for publication in the UNT library.

>
> That said I am requesting your permission to use
> your Cultural Attitudes and Climate at
> UMCP survey instrument. I modified the instrument
> for use with Alumni of Dallas Theological Seminary
> (DTS)*. In it's modified form it 1) was reproduced
> and sent to approximately 2,200 alumni of Dallas
> Seminary*, 2) will be made available and free to
> anyone through the UNT Library's online catalog 3)
> will be made available in my dissertation, via
> ProQuest, 4) will be made available to the public in
> hard copy, at the DTS Library, and 5) will be made
> available to the public in the form of any articles
> published from my dissertation findings.
> *These were approved in the previous communication.

>
> Thank you again for your willingness to help me with
> my research and now with these permissions.

>
> Sincerely,
> Sabrina M. Woods, Ph.D.
> Assistant Registrar
> Dallas Theological Seminary
> Ph: 214.841.3608
> Fax:214.841.3728
> swoods@dts.edu

APPENDIX E
COVER LETTER FOR FINAL MAILING

<Letterhead>

June 1, 2006

Dear Dallas Seminary Graduate,

We recently sent you a questionnaire regarding “Cultural Attitudes and Campus Climate at Dallas Theological Seminary”. Your response is very important to us, so we are making a final appeal for you to reply. Another survey is enclosed in case you have misplaced the original one.

Your response will be kept in strict confidence and used only with those of others in the sample. The information gained in this research will not be associated with you in any way; therefore please be candid and truthful.

Please use the enclosed postage-paid envelope to mail your completed survey by June 30, 2006. Again, your assistance is greatly appreciated. With the cooperation of peers and colleagues such as you, this important research cannot be completed.

Sincerely,

Sabrina M. Woods, M.A./CE
Academic Advisor
Dallas Theological Seminary
(800) 992-0998 ext. 3936
swoods@dts.edu

APPENDIX F

QUESTIONNAIRE RESPONSE CARD

Dear Ms. Woods,

Please, update your data base to show that I have completed and returned the Cultural Attitude and Campus Climate Survey.

Name: _____

Mailing Address: _____

City: _____ State: _____ Zip Code: _____

Country: _____

I would like to receive a copy of the survey results when available:

Yes ____ No ____

Thank you very much for participating!

PLEASE
PLACE
STAMP
HERE



3909 Swiss Avenue
Dallas, TX 75204
Attn: Sabrina M. Woods
Registrar's office

APPENDIX G

CULTURAL ATTITUDES AND CLIMATE SURVEY QUESTIONNAIRE

Cultural Attitudes and Climate at Dallas Theological Seminary

The study in which we are asking you to participate examines attitudes and beliefs about racial and ethnic diversity at Dallas Theological Seminary (DTS). Your honest responses are very important as we study these issues on the campus. YOUR RESPONSES WILL REMAIN CONFIDENTIAL AND ANONYMOUS. Please return the completed survey in the addressed, stamped envelope by April 28th 2006.

Your completion and submission of the survey to the researchers represent your consent to participate in this research.

GENERAL INSTRUCTIONS: Read each item carefully and darken the appropriate circle using the scale provided. Mark "N" if the item is Not Applicable. Please make no other marks. If you want to offer clarifying comments, do so on a separate sheet.

Shade Circles Like This--> ●

Not Like This--> ⊗

Please indicate to what degree you agree with the following statements:

	Strongly Disagree 1	Disagree 2	Neutral 3	Agree 4	Strongly Agree 5	Not Applicable N
1. My experiences at DTS led me to become more understanding of racial/ethnic differences.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. At DTS, getting to know people with racial/ethnic backgrounds different from my own was easy.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. My social interactions at DTS were largely confined to students of my race/ethnicity.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. At DTS, I felt there were expectations about my academic performance because of my race/ethnicity.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. I felt pressured to participate in ethnic activities at DTS.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. At DTS, I felt the need to minimize various characteristics of my racial/ethnic culture (e.g. language, dress) to be able to fit in.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7. My experiences at DTS strengthened my own sense of ethnic identity.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Think about the faculty whose courses you took at DTS. How many of them would you describe as:

	None 1	Few 2	Some 3	Most 4	All 5	Not Applicable N
8. Approachable outside the classroom?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9. Fair to all students regardless of their racial or ethnic backgrounds?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Think about your experiences in the classroom. Please indicate to what degree you agree with the following statements:

	Strongly Disagree 1	Disagree 2	Neutral 3	Agree 4	Strongly Agree 5	Not Applicable N
10. While at DTS, it seemed that students of different racial/ethnic backgrounds participated equally in classroom discussion and learning.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11. I felt I was expected to represent my race or ethnic group in discussions in class.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12. Faculty used examples relevant to people of my race/ethnic group in their lectures.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13. When in class I felt that my professors ignored my comments or questions because of my race/ethnicity.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please indicate how comfortable you felt in the following situations at DTS:

	Very Uncomfortable 1	Uncomfortable 2	Neutral 3	Comfortable 4	Very Comfortable 5	Not Applicable N
14. Going to see a faculty member of my own race/ethnicity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
15. Speaking with others about my racial/ethnic background.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
16. Being in situations where I was the only person of my racial/ethnic group	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
17. Saying what I thought about racial/ethnic issues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
18. Being what people whose racial/ethnic backgrounds were different from mine	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
19. Participating in class	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
20. Going to see a faculty member of a different race/ethnicity than my own	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
21. Being with people whose racial/ethnic backgrounds were the same as my own	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
22. The effort made by DTS to improve relations and understanding between people of different racial/ethnic background was:	Too Little <input type="radio"/>	About Right <input type="radio"/>	Too Much <input type="radio"/>	Don't Know <input type="radio"/>		

Please indicate to what degree you agree with the following statements:

	Strongly Disagree 1	Disagree 2	Neutral 3	Agree 4	Strongly Agree 5	Not Applicable N
23. DTS did a good job providing programs and activities that promoted multicultural understanding	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
24. At DTS, students were resentful of others whose race/ethnicity was different from their own.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
25. DTS should have a requirement for graduation that students take at least one course on the role of ethnicity and race in society	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
26. DTS does not promote respect for diversity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
27. DTS media coverage of racial/ethnic events and issues is balanced	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
28. Diversity at DTS was one of the reasons I chose to attend DTS.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

29. Which racial/ethnic groups should DTS make special efforts to recruit as students and as faculty? (Please mark all that apply)

- ☐ Hispanic Americans
 ☐ Native Americans
 ☐ Asian Americans
☐ African Americans
 ☐ International Students
☐ None - No special efforts should be taken to recruit any particular racial/ethnic group members

Please indicate to what degree you agree with the following statements:

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Not Applicable
	1	2	3	4	5	N
30. DTS provided an environment for the free and open expression of ideas, opinions and beliefs, regardless of racial/ethnic group	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
31. Overall, my educational experience at DTS was rewarding one	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
32. The atmosphere in my classes did not make me feel like I belonged	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
33. I would recommend DTS to siblings or friends as a good place to go to seminary	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
34. The overall quality of academic programs at DTS was excellent	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
35. I felt as though I belonged in the DTS campus community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please use the scale to indicate the extent to which you believe each of the following was present at DTSm when you attended:

	Little or None	Some	Quite a bit	A Great Deal	Not Applicable
	1	2	3	4	N
36. racial conflict on campus	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
37. respect by faculty for students of different racial and ethnic groups	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
38. respect by students for other students of different racial and ethnic groups	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
39. racial/ethnic separation on campus	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
40. seminary commitment to the success of students of different racial and ethnic groups	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
41. friendship between students of different racial and ethnic groups	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
42. interracial tensions in the residence halls	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
43. interracial tensions in the classroom	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How fairly do you believe you were treated by the following:

	Very Unfairly	Unfairly	Neutral	Fairly	Very Fairly	Not Applicable
	1	2	3	4	5	N
44. campus police	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
45. residence hall personnel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
46. faculty	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
47. graduate assistants/graders	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
48. other students	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
49. administrative personnel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
50. cafeteria personnel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
51. library/media center personnel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

52. financial aid personnel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
53. student services personnel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
54. business office personnel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
55. registrars office personnel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
56. chaplains office	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
57. placement office personnel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<i>In each of these settings, to what extent were you exposed to information about the history culture and/or social issues of racial and ethnic groups other than whites?</i>	Not at all	A Little	Some	Quite a bit	A Great Deal	Not Applicable
	1	2	3	4	5	N
58. in course readings, lectures and discussions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
59. in activities and programs in the residence halls	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
60. in informal interactions and conversations with friends	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
61. At DTS, how many for-credit courses did you take from faculty members of the following racial/ethnic groups?	None	One	Two	Three	Four	5 or more
a. Hispanic	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. Native American	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. Asian/Pacific Islander	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. African American	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. Not sure of race/ethnicity of faculty member	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<i>How many courses did you take at DTS that focused primarily on the culture, history, or social concerns of:</i>	None	One	Two	Three	Four	5 or more
62. racial and ethnic groups (other than whites) in the U.S.?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
63. non-Western racial and ethnic groups outside the U.S.?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<i>How often did you have difficulty getting help or support from:</i>	Never	Seldom	Some-Times	Often	Not Applicable	
64. faculty	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
65. other students	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
66. teaching assistants/graders	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
67. administrative personnel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
68. cafeteria personnel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
69. library/media center personnel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
70. financial aid personnel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
71. student services personnel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
72. business office personnel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
73. registrars office personnel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
74. chaplains office	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
75. placement office personnel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	

How often were you exposed to a racist atmosphere created by the faculty

	Never	Seldom	Some-Times	Often	Not Applicable
76. in the classroom	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
77. outside the classroom	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please indicate whether your experience at DTS changed your behavior in any of the following ways:

	YES	NO
78. I now recognize culturally-biased behavior I had not previously identified.	<input type="radio"/>	<input type="radio"/>
79. I now discuss topics related to cultural awareness with friends.	<input type="radio"/>	<input type="radio"/>
80. I now stop myself from using language that may be offensive to others.	<input type="radio"/>	<input type="radio"/>
81. I now handle negative language used by another in such a way to try to educate the other person.	<input type="radio"/>	<input type="radio"/>
82. I now initiate contact with people who are not of my culture or ethnic background.	<input type="radio"/>	<input type="radio"/>
83. Did DTS have any diversity initiative or program while you attended?	<input type="radio"/>	<input type="radio"/>

84. Please tell us about any experiences you had at DTS in which you felt discrimination associated with your race/ethnicity.

YOUR CANDID RESPONSE IS APPRECIATED AND WILL BE CONFIDENTIAL AND ANONYMOUS.

85. Please tell us what you think DTS should do to improve campus climate with regard to racial/ethnic diversity.

APPENDIX H

GRADUATE RESPONSES TO QUESTIONNAIRE ITEM 84: REGARDING EXPERIENCES AT DTS IN WHICH GRADUATES FELT DISCRIMINATION ASSOCIATED WITH THEIR RACE OR ETHNICITY

Respondent #	Experience
1	<p>(This first instance may have been corrected, since I graduated more than six years ago). While a student, my wife & I would occasionally avail ourselves to the services of Luke's Closet. I noticed that some the younger & middle age volunteers (all women) tended to be curt, rude, & condescending to international students and minorities and tended to be friendlier to other whites. For example, we witnessed an incident where a volunteer (white, middle aged female) loudly scolded an Asian woman for taking one too many pair of shorts. (This embarrassing episode took place in front of lots of people). She then told a fellow volunteer, "You have to watch it with these Asian women!" My wife & I were so shocked that we never returned to Luke's Closet. (By the way, I am not Asian). I wish I could remember her name.</p> <p>2. This second case is rather recent. I recently went to the Registrar's office to inquire about auditing some classes. She was flat-out rude. To begin with, when I asked about dates & deadlines, she merely pointed to a dry-eraser board nearby with the info and looked at me like I was dumb. When I asked her some follow-up questions, she answered me in an abrupt manner and with a tone of impatience. When I reached for a form that I thought would provide the info that I needed, (being that she wasn't very helpful) she quickly bellowed "that's not the right form!" (Never mind the fact that she didn't even bother to direct me to the right form). Rather than make a scene, I just left. I have not been back since.</p>
5	<p>This survey, sadly, is offensive to me & I am embarrassed to fill it out because my "ethnically diverse" friends, (as I am to them) are my friends who enrich me by their love. We cannot "educate" seminarians in loving others. It is learned individually as one meets another in Christ. This survey is Worldly.</p>
9	<p>This may not be of interest, but several time I was treated differently by class mates because I was female. (Not given equal respect or opportunity)</p>
22	<p>I never felt any discrimination - DTS was a fantastic place to grow and development my ministryskills.</p>
29	<p>If anything I see more discrimination towards the Caucasian because they do not have any "special" groups and meetings.</p>
33	<p>I was a part of the Caucasian students & never felt discriminated against. But, I felt sometimes that we were trying too hard to have equality and diversity to the point that sometimes we lost the focus of what some classes were really trying to teach "over-kill" is not a good thing.</p>
37	<p>None that I can recall, but I am a whit male, which was the dominant group on campus.</p>
39	<p>The discrimination I felt was associated with being female and even then it was nominal.</p>
47	<p>I felt much discriminated against from a financial perspective. Because I had worked hard and saved money, and worked fulltime during seminary & was only allowed 2 very small scholarships while (I was told) other students of Asian or African American background worked little or part-time and (I was told) received large scholarships. - I also feel like DTS has limited working students by increasing the number of hours taken to be eligible for scholarships. It is hard to impossible to work fulltime and take 9 hours or more.</p>

- 50 I did not run into racial bias, but I did experience some negativity from both students and one or two professors as a woman seminary student.
- 54 Well, I feel that DTS ought to hire more of a diverse faculty staff - more Hispanics and African Americans - There's hardly any Hispanic & African American Professors. I did not feel discriminated at all.
- 62 Views of other cultures are viewed generally as novel & not taken seriously based on weight of argument particularly if the argument does not agree w/ the view of the professor.
- 66 Not with race or ethnicity, but perhaps with gender! Not applicable here!
- 68 There were more gender issues than racial issues.
- 72 I felt more sexist comments/discrimination than anything else, more so than my race. However, I grew up in a very diverse community, so I often do not see or hear ethnicity until it is so blatant - I have had to accept differences and those who see them as reasons to hate as ignorant, unloving hearts (even some Christians) and then go on to serve the Lord.
- 73 I honestly feel that international students were awarded preferential treatment because of that fact. I also believe that at least some minorities, blacks in particular - but not only blacks - may have been graded with more leniency than whites; and in saying this I am thinking of a specific instance which was a group project where I felt the black student unfairly received a higher grade than me, and I believe it was due to his race.
- 74 I'm not sure about race/ethnicity, but problems w/ staff personnel were linked to lack of kindness & valuing each student.
- 80 Placement office - I did not attempt to look for a ministry position thru the placement office because many churches want resumes with pictures; how odd. - There are few ministry opportunities for African Americans thru the placement office probably because DTS does not solicit position information from those ministries that hire African Americans
- 81 I believe that DTS is intentionally promoting diversity. As a result, DTS discriminates in favor of minorities.
- 87 I never felt or witnessed any discrimination toward anyone I knew. - Black, White, Asian, or International. I think discrimination/racism is almost completely a thing of the past.
- 88 The only situation where I felt any discrimination was from black students. There was almost an automatic friendship if black, but some sort of hesitation if not. It was almost a bit of reverse discrimination.
- 94 As the only person with any national background I often felt that my personal views were seen as those of any fellow nationals. That created a burden, because I do not believe that the majority of people from my country share any views.
- 123 not race - gender related discrimination
- 125 I felt much more conflict on campus due to my gender rather than because of race issues.

- 128 NONE. How can you assess this accurately? I do not walk around having experiences and relationships that I evaluate on the basis of my race. If I did, then every time I had a negative experience I would blame ethnicity, lack of cultural diversity and white supremacists.
- 134 No outward appearance of discrimination, but student body make-up seemed to dominate a primarily white (Caucasian) population. That fact in itself promotes discrimination.
- 141 I took a class in my counseling curriculum that focused on different ethnicities and culture. I felt that we focused on every race except white. I often felt when I left class that I had no ethnicity or race or if I did others were not interested. However, the class was very eye opening and challenging.
- 146 DTS has a very "white", "sorority/fraternity" mentality that often clashes with people of non-white ethnicities. That mentality, which values people for how they look, talk, who they know and what they accomplish needs to be confronted and repented of.
- 152 None - Some being female
- 154 I once submitted a paper questioning the theological and biblical basis for an on campus group that was racially segregated and which I could not attend because I was the wrong race. This group had the official sanction of DTS and was exclusive. Had it been a white group, racism would have been shouted from the heights. But because it was a black group, A grader marked my paper as if I was a freshman in bonehead English and when confronted I was told by the grader that DTS had not allowed a black student to study there until the 1970's so they were justified in having a black student support "club" that was exclusive to them and that it was not open to criticism. So much for free interchange of thought on our campus. The faculty member backed up their grader (which I would expect. I think the faculty member was correct to stand behind the grader) I was amazed that the free discussion of a differing thought was not allowed. It was the only bad grade I received.
- 158 Professors make jokes; tell stories in which the bad guy is a person of color. - often, people still preface stories/illustrations that involve true events with meaningless racial detail.
- 167 One day I came to the registrar's office for an issue related to my transcripts. _____ was involved in conversation with a white elderly male. The nature of their conversation was not related to the registrar but was of a personal nature. However I was ignored for about 20min probably because of my race. I used to think she was a sweet old lady.
- 168 No, but I witnessed some. One professor used a joke that was ethnically offensive toward African-Americans. Another professor expected a student (male African-American) to attend or at least know Tony Evans because this student was African-American. Other professors used examples or jokes from American culture in classes w/ international students and didn't explain them (weren't eventually sensitive)
- 178 There were clearly a difference between people who were of a different ethnicity and people who looked different. During a job interview, I was told by the interviewer that he its okay I wasn't a minority because other people who were being hired were. Other employees clearly advanced because they were minorities in profile positions. Sensed this happened in class, though not often.

- 179 Questions 80-82 I felt were poorly written. I felt that I was discriminated against because I am white. I believe that the Latino, African American, Asian groups that meet on campus are a source of discontentment. Would there be objections to a white/male group? Seems to me that DTS is trying to solve the problem on one hand, and stirring up the problem on the other. One other question should a student receive scholarship money based on their race or ethnicity?
- 182 None - I felt more gender discrimination rather than racial discrimination
- 186 Race/ethnicity - no. Gender – yes
- 188
Every time I went to the financial aid office I felt that I was inconveniencing the lady at the front desk. She was always rude and short with me but she was cordial and friendly to white students. I finally had enough and reported it to her superior. She defended her strongly and dismissed my concerns. After that whenever I went to the office I could sense hostility from everyone. I tried to avoid going there unless absolutely necessary.
- 196 I experienced discrimination often as a result of my gender (female) but never as a result of my Caucasian lineage.
- 199 None. If any, it was not recognized because cultural diversity has always been a part of my younger and growing up days. For these responses including those in #78-83, this subject is not an issue in Hawaii where cultural diversity is to be experienced and shared
- 201 None that apply. As an example: I was working in the A/V department. I entered the chapel in order to perform my duties. Upon entering I realized that there was an African-American meeting taking place. After my initial response of surprise, I felt no discrimination or discouragement as I continued in my task.
- 206 I would say that DTS never really acknowledges the need to address issues like that i.e. students who took classes from a particular preaching instructor often shared with me how he critiqued their style of worship “call and response” Yet, from my understanding no dept. head ever addressed that issue
- 221 I am not sure I understand why this survey came out. DTS is a great school and “racial tension” is not a fear problem it is a love problem. As I grow spiritually in Christ and trust Him more that will help much more than adding more classes or recruiting people based on race.
- 227 There was never any sense in which I felt discriminated against, or sensed that anyone – and especially employees of DTS – discriminated against anyone. In fact, I especially want to applaud Dr_____ of the Theology department – he seemed to especially go out of his way to communicate the virtue of diversity. What a saint! (please tell him that for me). No discrimination on campus, at all.
- 244 I felt out of place and isolated during African-American chapels. I even joined the other students on the platform in a show of support for the Student preacher. I was the only white guy in the platform. I found it revailing of a doubled edged sword.

- 245 I never felt discriminated against nor did I ever witness any act of discrimination.
- 249 I was discriminated against but NOT based on race. I was considered an outcast and second class because I was not going into full time ministry.
- 251 The only "discrimination" I ever felt was b/c I had not gone to a Christian college advised by the school. Those who were seemed to be on some inner track.
- 258 I got PhD in clinical psychology in 1965 (UT Austin) & MABS at Dallas in 1997. I applied for faculty position at DTS. I was told they wanted someone younger and male. I was 53 at the time. They have a much bigger problem with chauvinism & ageism. I could have file discrimination suit but decided not to as it didn't seem "Christian". But I was very disappointed, A younger woman they hired sat next to me at some training in MN. I had been using the test in question for 20 years, done research on it. She'd never used it but was going to teach a course on it. Go figure!
- 262 As a grader I was told to accept lower quality work from international students.
- 273 In my Intro to Missions class, I felt that the professor disliked American culture and therefore looked down on those of us that were born and raised in America. They teach that cultures are not wrong, just different, but that wasn't the case with American culture. A black chapel speaker made a comment in a condescending tone while speaking on race relations that anyone who listened to Kirk Franklin would like his music, but people just don't listen cause its black music. This was a false generalization wanting white people to accept the black viewpoint, but unwilling to see from another perspective himself.
- 279 Never race, but age/gender.
- 288 DTS to student - none. Student to student - There was often a sadness & frustration that friendships could not be developed more. A wall often existed. The time was there for anyone to scale the wall. Groups projects w/ other races were some of my most memorable times. We were "forced" to be together, but that is as far as it went. Outside of that time there was no time. Work, academic deadlines, family, etc did not lend itself to interracial relations. At seminary "survival" was instinct #1.
- 294 None. Although I am white. Experienced discrimination myself in all black or hispanic neighborhoods in Dallas but never on campus
- 297 A few of these questions are written from a biased point of view; others are clearly inappropriate.
- 307 I never felt discrimination because of my race. I was discriminated against on assignments by graders (not profs) because my views on women in the pastorate were considered too restrictive. (I understand this is beyond the scope of this survey).
- 310 I had one theology class where the professor seemed to favor younger students, especially females.
- 314 I approached a professor to resit a class in which I received a C, and C's are not acceptable in most doctoral programs therefore requested that I resit the class and His response was very negative.

- 331 I don't feel I experienced discrimination so much as ignorance @ cultural differences. But this is true of Dallas in general I'd say - a part of the culture. This ignorance resulted in presumptions about how I was supposed to be in personality or questions about where I was from (what country as opposed to what my ethnic background was). Even in my class about Social & Cultural Foundations (w/in the counseling department), I had doubts about the knowledge of the professor & wondered why this class was not taught by the very knowledgeable missions faculty.
- 336 I have answered all of the above questions in the survey w/ regards to race & ethnicity, but a big problem on campus that I wasn't able to speak of is the cultural climate in regards to male & female relations. I believe this may even be a bigger problem, and I often felt overlooked in my responses in class discussions because I represented a female viewpoint. Much of the awkward & uncomfortable feelings I felt came from other students, but there were a few professors that made me uncomfortable too. I was asked once by a professor if the underlying issue regarding my question to him was because I ultimately felt unappreciated in my home w/ my husband & family. I took offense to this.
- 338 I had more issues with gender discrimination than with racial discrimination. There were a great deal of issues related to women in ministry that I had to deal with
- 339 I felt excluded from some friendships with some African American students simply because I was white. Many others reached back when I reached out to them.
- 340 None. Mine had to do more with being a woman –
- 342 Being a minority myself, I do not think racial/ethnic diversity is, or should be, a problem. Even if it may, it is not a big problem now. People who claim to have this problem usually do not have a quality product or service, rather than blaming on their own and take personal responsibility, they blame on others.
- 347 The new student orientation felt like reverse discrimination 2. White males w/o much money – like myself - often felt like the intern'l students were the heroes, and we just kind of filled spots. There was help, esp. financial, for everyone else on campus (women, black, int'l, etc.) except us. 3. _____ sometimes made us feel left out in Intro to Missions.
- 349 I felt discrimination when a former female employee from the Housing Office questioned my Caucasian husband if we quarrel a lot due to the fact that we are from different races. She was against my husband's decision to marry me. She never acknowledged my presence at Seminary events. Her husband still works @ DTS. 2) Group work was a horrible time. There were some black students that were very mean and many white students that just ignore my comments and presence. However, I should say that I found at least one nice person in the groups. 3) Faculty. Two New Testament profs and one Theology prof. were especially mean and disrespectful towards me. I don't think they acted out because of my race, but because of their arrogance. 4) Students. A student in particular told us that white males marry Hispanic females out of lust most of the time. I was shocked!! (& hurt) I think he said that because he's jealous of my husband =).

- 355 Day At Dallas 1995 - Financial Aid Director assumed I would want to apply for the African-American Scholarship because "I would be going back to "my" community to minister. I never used it in 6 yrs. I resented the assumption and implication. Student teaching presentation in Chapel - group used negative role models of African-American men. There were no positive role models for balance. I prayed I was not overly sensitive and asked the Lord to send the male classmate presenter to me. He did and I confronted him in love he "genuinely" (red face sorrowful) repented, asked forgiveness and expressed "he didn't think", "he didn't realize".
- 361 While attending DTS, I did not feel discrimination and neither did I experience any efforts of anyone reaching out to me. I see where the minority is the female student. Where does life take a female seminarian upon graduation?
- 363 race & ethnicity didn't appear to be issues during my time at dts - around '99-'02 – however - what did affect me, my friends & others I was aware of, were - gender issues – negative for women in some regards to roles of women w/in church & therefore affected & perpetuated Biblical ignorance among both sexes as to our place in leadership & function w/in church & Christian community - TRAGIC - denominational differences – some very ugly responses to beliefs other than those upheld & propagated at DTS – as a new believer it was shocking & deeply affected friends of mine (& me)
- 365 I never once observed or was the object of any racial/ethnicity based discrimination. DTS classes and the campus were, by far, the most accepting environment I have worked/learned in
- 369 Honestly, I felt male Caucasian students were expected to perform at a much higher level than foreign students and females. On several occasions I felt Caucasian males, schooled in the USA, were graded harder than other students. This is not to say unfairly SO, but others may have been allowed special status based on language and cultural disadvantages.
- 373 None really I am white and from rural America, I worked at the library for four years. I actually had more in common with international students than I did with people from the cities in my own country. I understand how people can feel out of place or unaccepted, but I feel many people interpret other's actions as negative when in reality, some people are cautious and evaluating when meeting someone new, regardless of race.
- 377 While talking with an African-American student another African American student approached and I was ignored by the two African-American students. They carried on a conversation like I wasn't even present. This happened several times on several different occasions with several different students while on campus.
- 396 The main issue is not an outright discrimination but the subtle overlooking that occurs. I believe most non-white students would interact more if other races were involved in illustrations and maybe lectures. Most times, even when the chapel speakers are 'African American' for instance, these speakers are largely disregarded by white students and even some faculty. [This is my observation w/ the attendance level in chapel]. What about chapel music? The hymns are great but there are plenty of diverse ways of expressing these praises.
- 403 Talking about Christianity was pigeon-holed to white middle class Americans but no bad intent but rather innocent ignorance

- 411 It had nothing to do with my faculty or D.T.S., however, I invited several African American friends to my wedding and they said they would come and none of them came. I was very disappointed. (These were D.T.S. friends).
- 415 This actually has to do with 2 friends of mine: a black girl was dating another friend (white male from Ireland). After they had been dating for several week (actually a few months), the girl was confronted by several black males - students at DTS, and told she shouldn't be dating him. She was very clear that it was a racial issue with them. Frankly, I was appalled by these actions of supposed Christians...and possible future leaders of churches. And what a great story the student from Ireland could take back to Europe, about how racist the blacks were in the U.S.!
- 419 It is interesting to me that this survey does not include women. Yet, as a woman on the DTS campus I have experienced prejudice many times from exclusion in certain programs, comments made by faculty & other students, and the simple but obvious fact there are so few women's restrooms in the academic buildings in comparison to men's. It also does not go unnoticed that so few women are in professor, department chair, or managerial positions at DTS, that so few speak at chapel, etc.
- 420 I was happy to see African Americans making up a significant portion of the student population. I feel like my perspective on the American evangelical church was enriched by getting to know those involved in African American evangelical churches.
- 427 I don't understand why DTS has a student organization for black students, Hispanic students and international students. I always wondered what would happen if somebody started one for white students. If these clubs are going to exist then they should be compelled to present themselves in a manner that focuses on issues they will discuss as opposed to criteria for entrance.
- 434 My memories of DTS went beyond the shallow bounds of judging other's treatment of me because of my color. I established relationships, learned, and also had difficulties with people REGARDLESS of race. My best friends who I hung with were: Korean 2x, African, African American, Italian American, German American.
- 435 I never felt discrimination due to race/ethnicity but due to sex.
- 438 Although I had many black friends while at DTS - I felt & thought that some of the black/"African-Americans" carried a "chip on their shoulder." Some appeared to be extremely vocal at times & to me it seemed more like issues of pride than reality & truth.
- 441 I never did. If anything I felt the African American/Caucasian discussion left other minorities out.
- 449 I felt more discrimination due to gender than race.
- 453 A white middle class male student who does not want to go into debt or put his wife to work outside the home is not very welcome @ DTS. DTS will take his money (as much as they can squeeze from him) kick him in the shin, then give money to virtually anyone else.
- 454 I once had another student, of a different race, accuse me of racism towards him, and threaten me.

- 456 During my attendance the "ethnic" student organizations seemed in competition with or antagonistic toward the Student Council, rather than collaborating with it to benefit the whole student body. Also, I think some women would identify experiences of discrimination on the basis of gender rather than race/ethnicity, if one variable were to take precedence.
- 469 During group discussion, We always being ignore by American students. They just kept talking and we do not have chance to express ourselves. (2) Sometimes even in class, when the professor doesn't feel comfortable with international student, they will just ignore us by only talking to American student or only response to them. A lot of the policy here are set for American student, it didn't consider the situation of international student.
- 472 I always felt DTS was very accomodating of white men.
- 482 I was appalled at how many American blacks (believers) were racist. Their of their fellow (blacks from Africa-etc.) was very deep. I could not even imagine a believer who has been bought by Christ treating anyone the way they American blacks did with their fellow-believers. My wife and I have may good black friends who have been despised by fellow black believers because they freely fellowship with whites. At D.T.S. 1991-96 this problem was great!
- 496 After I graduated from DTS, I applied for several staff positions there. Each time, I never called an interview and I was turned down. That causes me to wonder, how serious are they about diversifying there staff.
- 500 I would say that evening & weekend students have very little opportunity to see much of how the campus * day students interact on a day to day basis. So we only can identify with only their immediate faculty & other students both with activities and understanding the true culture on campus.
- 501 On one occasion I raised my hand and the prof. saw me and didn't call on me. After several seconds with my hand up, other students raised their hands and one of them were called on. Other students noticed the prof's purposed oversight and encouraged me after class.
- 512 On account that I took Advanced courses in Hebrew scripture, I was often the only Af. Am. In the class. This caused me to feel like I had to prove myself my Anglo.Am. Peers/profs.I must admit, however, that I developed some lifetime friendships with fellow DT studies students, and one prof in particular, Dr_____.
- 516 My academic experience was great. What I find disturbing is for a Christian institution like DTS not having a sizeable amount of minorities in administrative and teaching positions considering that minorities make up a large portion of students. Are there not capable minorities out there? Is DTS serious about diversity? Even on the board of trustees, there is only one minority. It is a major problem.
- 520 Could be improvement in attitudes towards women in ministry
- 522 I sent my Master's Thesis in the mail from Florida to DTS Registrar's office to be read by my readers. Someone from the office said "The paper has never arrived." I haven't experienced loss of mails in the U.S. I was asked to redo my thesis and the due date was not extended due to the loss of my papers. No one care to consider my situation. My paper was late and my readers penalized me by reducing my dissertation Grade to D. Everyone involved

(Register's office & my readers) knew my situation. If I were from a majority race I suppose it would have Been handled differently.

- 525 Challenged a student in class in class about an illustration/reference that was insensitive and had racial overtones he was not aware of: "Tar Baby." He did not take the rebuff well. He just didn't get it. 2) Accused of cheating on a test review by a prof. He was totally off base. I held my peace. Race played a part.
- 528 One of the silent acts that seems to weigh on my heart during my time @ DTS is to only see one African American Professor on staff. I know the school is aware of it and maybe should bring to bring on more African Americans because of major donors opinions. I think this is a major issue. The other experience that pulls my attention is how chapel is not Racially diverse, this seems to sends a msg. Advancement Office does not have a relationship w/ the African American Community. Mainly, Key leaders in the church/ Black Associations. National progress & so on.
- 532 I don't know if it was due to racial discrimination, but after being in a small group with several students for an entire semester only one of them would acknowledge me when passing. It was like the other students who I was in class with for months and even years did not know me. That was strange.
- 540 While I was a student at DTS, I was asked to respond to an idea about a panel on race relations at DTS. I responded with some proposals of my own regarding changes in faculty and staff, and with an article by Barbara Skinner that argued that too much talk had already taken place with no corresponding changes. This led to a meeting between myself and some of the administrative staff (V.P. of Business Chaplain). The tone of the meeting was very defensive (i.e. It's hard to find African-Americans who fit our qualifications for faculty/staff/chapel speakers). I came away with a sense that nothing more than token efforts were willing to be made towards developing diversity.
- 542 None ethnicity. More gender bias toward women in significant leadership roles by some faculty/students... strongly discouraged from getting more than MABS
- 551 Try as we may not be - DTS is a segregated campus. My best friend at DTS was African-American. But, when like race/culture came around, he always deferred to homogenous groupings. That happened with more than just him and not just among one or two races.
- 559 None that I can remember. I know that often when African Americans get together in groups I feel like others are not accepted
- 568 I didn't feel discriminated against due to race; more often, due to gender. I did feel that DTS did not really facilitate or encourage interaction between diverse groups. I felt that many international students really struggled and did not receive much help. I would have loved to have more relationships and dialogue with people of various ethnic backgrounds.
- 575 Frankly, I think that this survey is discriminatory. Some of the questions & some of the statements are tailored so that the participant is led to answer in a certain way. Some of the best people that I ever met were at DTS from all different racial & ethnic backgrounds.
- 576 Older Caucasian female students are sometimes passed off as not as important as people of other age groups by fellow students & male profs.

- 577 In # 86 African is not in your ethnic list. There is a world of difference between Africans and African Americans (attitude, expectations, demeanor, kindness, openness). For my suggestion below (#85) these groups represent very different cultures & should present separately.
- 579 While at DTS I had a good friend who was a Caucasian male and he was dating an African-american female. They both experienced ostracism from the African American community on campus because of their relationship and one member of the community told me their relationship was wrong. I thought this was a shame.
- 584 None. I don't get it. I, like everyone else I know, went to DTS b/c it is a great school. Integrity of heart & skill in the word were the draw. There was a standard equally applied to all. Some struggled b/c of language trouble (mine was Hebrew :-)) but we all overcame by grace, & were more like Christ b/c of it. Rev 8 & James 1, the discrimination that concerns me is that you are now sacrificing principle to appeal to some false sense of equality
- 588 Financial Aid Office - I was not 'born' in the U.S. but have lived here since I was a small child but I was not considered a minority while applying for scholarships. I was told my ethnicity did not matter, that I was not a minority student. - I was always considered a freak because I do not look like a normal student category: faculty & students would often assume about me when it came to race and were often rude when I should've been what they expected, and I was not. I had consistent problems with students & less often with faculty. - Everytime I ate at Mitchell, I didn't know which "race group" to sit with & often ate alone as I watched the lunch room segregate.
- 592 I think the bigger issue is females feeling discriminated against. The issue between just wanting to have neutral male friends was misunderstood and looked down upon.
- 606 I felt that one professor (____) treated me differently because of my race. This included at least two instances where he spoke in chapel. Also two instances while doing my job as a campus security officer.
- 611 Women are treated as second class students/people at DTS.
- 617 From an individual standpoint I did not feel discriminated against. From an institutional standpoint there were a host of situations in which I felt a host of minorities were marginalized, including myself.
- 619 Filling out this survey
- 626 Possibly ____ &/or his grader. I could not tell if the disagreement was or was not racially motivated.
- 634 During my time at DTS I attend a social event and some of the anglo students made remarks that belittled my thoughts.
- 641 It's interesting to consider that DTS held a dress code forcing me to dress like a businessman so that when I crossed the street to campus, I felt awkward passing homeless or generally poorer people. I assume that is a social issue more than racial or ethnic, but I feel though white American; I am not a business man.

- 646 I think that the seminary does not celebrate differences except if you are an international. In that case, you are supposed to be different because you are from another country.
- 661 Ignorance of other students surprised me of other cultures & their economic standard but did not offend me.
- 673 As a former member of the military, I arrived at DTS with a pretty "purple" view of ethnicity issues. I believe the seminary worked (and is working) to sensitively connect with folks from the Body of Christ worldwide. As a matter of fact, I think the seminary's relaxing of linguistic, appearance, punctuality, etc. standards may have the long-term, negative effect of reinforcing the individualistic, I-have-a-right-to-be-me mindset at the expense of a communal mindset that manifests itself in a desire to subordinate my preferences for other's good. All that said, the only noticeable rub discrimination I felt was from groups of students of other ethnicities. But, the level of "grouping" that occurred was normal (or less than normal!) and I was able to comfortably integrate into those groups with a little bit of initiative on my part.
- 679 I spoke with one professor and I recall that he was emphatic in stating that African-Americans have to work twice as hard to make the grade. He further stated that there is a bias towards African Americans students and their scholarship.
- 682 Class discussion on passage in 1 Pet 3 - braiding of hair. Student made racial remark regarding Black women & their braids. Instructor seemed unprepared to deal with it. Fellow Black student made comment to defend this cultural trend. Tense moment resulted & discussion continued. I did not feel the need to comment in class & escalate the tension w my mood. Besides I felt my fellow student got the point across that the statement made was inappropriate. The interaction was between an Asian student & a black student. But most present seemed to agree with the statement made by the Asian student until the passion expressed by the Black student was felt. The instructor was a gracious person by nature so he said very little really detract from either statement.
- 690 During my classroom with _____ I met a friend John . John was a Jewish man with a wife Terry & Son Stephen. For over a decade. John has been a Missionary with LJF Ministry for Thee European Church & all nations. Our church supports a lot of mosigrams (*this handwriting is very hard to read*) My Son Johnny is a graduate of DTS & started "Mobilization Ministries" while we have students from DTS in Asia, China, etc.
- 692 I took one class that required interactions, ten students have to prepare & present the topic. I did most of preparation, at the end I got less grade then 2 of my friends in my group because I didn't talk much... I grew up in the culture/country that students supposed to listen not talk... I met my profs and present my case - can't change...
- 693 I felt that admissions office staffs lacked an understanding of different culture & students from other cultures. Unfortunately, they still do. Treating them with same criteria of American ways/manners often hurts & offends international students. Many students from my ethnic background felt the same. We feel like that DTS or at least the admissions office do not care or bother to treasure students from Korea. The number proves it. In 1992 when I came to DTS there were about 50-60 students from Korea, but now just over 20. Every major seminary in U.S. appreciates an increase of Korean students each year, except DTS. I hardly felt that DTS thrilled to have students from Korea & excited to see what's going on by Korean churches in the world missions.

- 694 As an Asian American I felt discrimination during the admissions process. I was asked to take the TOEFL even though English is my primary language and I speak without any discernable accent. I had to meet especially with the director to avoid taking the exam.
- 695 To be honest, I never felt any discrimination with my race. I was enjoyed my DTS experience and if Lord willing I want to come back to pursue my D. Min in the near future
- 702 In a very mild way, it seemed as though Dr. _____ in Intercultural Communications class leaned negatively/cynically toward the American culture & all we are products of in this country. I felt guilt for a long time over things in our society I had no power or control over. I later needed to adjust my (as suggested by _____) cynical view & remember all we have to be grateful for here in America.
- 704 Not for my race, but for my sex (gender). I did not have bad experiences, but I know there are opportunities I missed out on because of my gender.
- 707 When I was not doing too well in a certain course, I asked the professor if I should drop the course and was told "to hang in there". However after the finals he gave me an "F". There was no explanation, no encouragement, and I was left to figure out for myself. It was obvious in class that he found more interaction w/ whites than other races.
- 718 None other than professors sometimes discounting statements about black church history and current black church norms when presented by students to add to class discussion. Professors focused on "mainstream" or "common" church norms/practices in these discussions of which black church specifics were not included.
- 719 There did seem to be a chip on the shoulder of some women faculty and African Americans. None of this was a problem, but at times, it would have been nice to focus more on the Unity & diversity of Ephesians 2.
- 722 I challenged a prof. on a racial stereotype. His was apologetic, However I did not sense that he was sincerely apologetic.
- 734 There were some great international students, but some could not appreciate the ideals of culture in America. There was I feel a subtle disdain by some for what may have been perceived as arrogance & materialism. I was a happy student, happy to be at DTS. Some misinterpreted that as materialistic & arrogant.
- 734 I would have liked to get to know some of the students from Korea. They seemed to stay to themselves, and not associate with Americans.
- 738 None that I can recall. Graduated 10 years ago. However I had very hard time trying to get my published book in the DTS Bookstore and it's still not there. I can only wonder if I were a Caucasian male would it have been that difficult. Just a thought.
- 740 I had one or two experiences while I was working in the library, where a white supervisor showed preferential treatment to a white student over me. Myself and other international students who worked in the library were aware of the situation. This, of course, was several years ago.

When I went to a student's apartment to discuss a graduation creative writing project and

- he said "internationals don't return to their countries." I think he saw some but could not afford to generalize all of us. 2.) When at every corner on-campus I expected the infamous question: "when will you return to your country?" I regretted having come here because I thought I was unwanted - unwelcome. 3.) I could never be sure who was a member of the Seminary F.B.I.(undercover agents).
- 752 A professor in a Leading the Church in Worship class referred to the contributions of Africans to American music as "imagine a bunch of monkeys in a Tarzan movie beating on drums and the layers of Rhythm you hear." This was so unacceptable because the professor was so well versed in so many other cultures. Also, there is a wealth of resources in Dallas and DTS that could have been used. It offended every African American student in the class
- 767 You forgot to talk about women and all as a discriminatory factor. I felt very discriminated against by other students due to my sex (female) marital status (divorced) and age (40ish). I never felt any discrimination from staff but lots from students - esp from the fact that I was divorced
- 775 I did not feel discriminated against but more isolated as a woman attending DTS. I also carry some of the blame for the isolation, however, as the women's group should initial ways to be more inviting for women during the day & night classes.
- 778 I think DTS really tried to reach out to minority groups a lot. Sometimes it felt like it was too much. But I believe they had a good balance. As long as DTS doesn't go into a quota mode I think their reaching out is great. It would be great for them to have more Black professors.
- 785 Ethnicity issues, I guess I am used to because it is something that African Americans live with. However, I never hurt about it as much as I did with experiencing it with "Christians." I would not say that it's a DTS problem as much as a regional (overt) bias. In the Northeast it's here but co-vert. It's just all out in the southwest and alive and well in the Church. It's so ugly.
- 787 I felt the discrimination I experienced was based more on my academic performance and background - that was from students –
- 790 I sought exemptions from the field experience program based on the fact that I had been teaching in the church for 20 years. I was told I couldn't be exempted unless I was in full-time ministry. That's absurd! Black churches have very few full-time have nothing to do with the fact that you can & have done the job.
- 802 The only way I felt discriminated against is I felt DTS went to great lengths in making the seminary affordable or free to people from different nationalities but for citizens of the United States, seminary was very expensive w/ little financial aid. On numerous occasions, people from overseas would brag about how little they had to pay for DTS Tuition.
- 807 I sometimes felt the african-American and other ethnic-American circles made little effort to include me or acknowledge me.
- 811 One time I was in a classroom setting, I was asked by another anglo student to find another seat so they could sit with their anglo friends. I remember that to this day. (2) When I went to Israel, some of the anglo students avoided me. I felt isolated.

- 812 I am white and I realize that makes it harder for me to feel discriminated against in a white majority culture. In fact, I think that's one of the greatest problems of all - we don't know what it means to be white or how to deal w/ the fact that we seldom feel discrimination or that it's even a fact. Voicing that seems wrong, but I think white students need to be able to discuss & understand "whiteness" to understand others well.
- 813 In one class the teachers stated that Noah cursed Ham. When I approached the teacher on the subject he was adamant that Ham was cursed. That was either pride, or racism on his part. I wrote a letter to then president C.S. and he said nothing to undermine this teacher's stance. They were friends. But DTS is a good school.
- 814 An African-American Student once told me he noticed he was treated differently on campus – that other students wouldn't say hello in passing and such. So, I made it a point to do so. I then noticed that Black students waited to see if I said hello to them first, and then they would respond in a kind manner. I think they appreciated my kind advance.
- 815 I sometimes wondered if I would be accepted if I showed up @ an African-American social.
- 819 I wasn't. I am white. However in a dispute with an African-American, the chaplaincy once completely mishandled the issue. There was so much worry about lawsuits that true communication and mediation couldn't take place. Although away from DTS we handled it and are friends today, we have a good laugh at the ineptness of certain people there.
- 823 It seems as International Students were not treated fair when I was there. The International Student Adviser at that time did not understand the plight of most international students like myself.
- 824 In reference to question 13 there was one incident where a student (not me) of a non-western culture asked a very insightful question of the professor. The prof's inability to even comprehend the question demonstrated a lamentable lack of non-western cultural experience and theological thinking on the part of the professor. In dismissing the question, I felt that the professor portrayed the student's question as irrelevant, when in fact it was the professor who was totally unprepared to interact outside the established western cultural worldview. I'm not sure how the other student felt, but I felt sorry for him.

APPENDIX I

GRADUATE RESPONSES TO QUESTIONNAIRE ITEM 85: REGARDING WHAT
DTS SHOULD DO TO IMPROVE THE CAMPUS CLIMATE WITH REGARD TO
RACIAL/ ETHNIC DIVERSITY

Respondent #	Graduate Recommendations
1	SUGGESTION TO IMPROVE CLIMATE: Identify those staff and volunteers who do exhibit racist behavior and get rid of them. They are a few bad apples that make DTS look bad.
2	I confess lack of good background information on the issue of race-relations in the U.S. that will sufficiently help to comment beyond conjecture - thus I will just emphasize love - doing to others what you want to be done to you. Love ethics should be emphasized along with academic excellence. In addition, encourage <u>cross-cultural exposure</u> among professors and staff, this makes for sensitivity to other cultures and a great appreciation of one's own.
5	I am convinced that the only method to improve relations is to keep preaching the Cross "Cultural Awareness" in seminars/ only divides us classes, etc. We are not the world "Education" of diversity is only divisive in the end. Now that I must think about it over half of my closest friends at DTS were of another race. But who saw our color? We saw each other. Only the Cross will fix our wicked hearts.
7	Avoid overly focusing on the issue. If there are problem students or faculty, discipline them as you would in any other area of sin.
8	More class sessions, chapel sessions, or brown bags discussing diversity. It does not need to be a whole class
9	As a student from an extension I only attended classes at the main campus for a total of 7 weeks. During that time I felt that the atmosphere was neutral.
10	Continue to do what I personally thought was an excellent job allowing different ethnic groups to interact.
13	Any programs/initiatives you have, make <u>available</u> but <u>NOT</u> mandatory.
14	I am pretty sure that I am not qualified to answer this question. DTS was a pretty diverse place and it was awesome! I knew people from ~2 dozen countries. I was disturbed by the BSF (Black Student Fellowship) simply because it just reminds everyone that we are different and fosters an "us" "them" attitude. My disturbedness may also be due to the rather militant BSF group at my undergrad school ISU, as a residual affect.
15	My experience at DTS was a good one. In most of my classes I was the only black student in there. The students and staff made me forget about color. I still call staff members for advice because of the way they went out of their way to make me the best I could be at Preaching what does say the Lord.
17	Seek to employ several more African-American/Asians and have them teach classes that are not race targeted. I found the Blacks at DTS to be similar to the general population in their clannish tendencies, but more intense in the feelings of deprivation. I took one class from Eddie Lane in Black History and learned much. Both (yes, 2) of us gained from the experience. However, DTS need not make a class mandatory <u>unless</u> it is comprehensive in its coverage of all nationalities.
19	More diverse faculty
22	Those attending have a class and practicum working outside of their culture or racial mix.

- 24 More social gathering that are culturally diverse.
- 27 1. Organize a strategy to hire competent, educated African American, Asian American, & Hispanic PROFESSORS & STAFF. 2. Recruit students w/ a marketing & promotions strategy to (African American) churches, magazines, undergrads, etc. 3. KEEP diversity coming in the photo - brochures.
- 28 Teach the Word.
- 29 We should stop making such a big deal out of being the "victim" and be equal!
- 30 Are you looking into Chinese or Hispanic Studies. These language groups are huge. Some of the larger independent seminaries have these programs.
- 31 Black students at DTS are currently "forced" to apply for a specific scholarship which requires them to consent to doing ministry only in urban or Black America. In other words, there is a general scholarship fund and a Black Student scholarship fund, but Blacks are not allowed to apply for general fund. This "segregation" is unnecessary and, (perhaps) immoral. *This info comes from Black friends.
- 33 I observed that sometimes spontaneity was left out. You can't contrive unity. It must be guarded, yes. I found much spontaneity with the students. Some of my best friends were African-American, African and Asian students. Those relationships started spontaneously.
- 36 I teach in a doctoral program at a prominent institution. Diversity classes do not work. Teaching from other points of view and/or adding professors from additional races/ethnicities is good. I would continue to try to add chapel speakers from a variety of backgrounds.
- 37 I think DTS fosters as much diversity as possible without being too politically correct. We are all united to Christ, yet because of our experiences & heritages we are unique. DTS represents as mosaic of God's people.
- 39 I was not aware of racial tension when I was there.
- 40 Bring awareness to the campus about other countries. When we understand the background of a country, how an international student communicates, will begin to make sense.
- 42 Don't emphasize race, emphasize Christ-likeness and living out the love by which others are to know we are His disciples.
- 45 Educate faculty. Encourage open discussion.
- 46 Hire faculty of various ethnic backgrounds.
- 47 #33 - should be "strongly agree". - Small groups for spiritual formation were great. - Hire faculty from more diverse backgrounds. - Create forums where international students can offer suggestions for instruction/illustration/teaching methods for all classes. for example - in a preaching class an Asian student asked how he was supposed to do an exegetical/theological/homiletical outline for up to 5 different messages he was expected to give every week in his Korean church. The prof. was uncertain of a good solution.
- 48 Things were fine when I was there - I felt they did quite a bit to improve the campus climate in regard to racial/ethnic diversity.

- 50 Have more racially diverse speakers at chapel. Have a formal, structured program to take DTS students to Sunday church services at predominately non-white churches.
- 52 Hold cultural nights international short - term required in some departments (such as missions and pastoral)
- 57 more students & faculty of different backgrounds devote chapels & brown bag lunches to the topic
- 60 Recruit students of the ethnic backgrounds that are least represented on campus. - More faculty of various ethnic backgrounds - Socials to get to know the cultures represented (their dress, food, customs, adjustments made from being in the states, etc.) - Integrated small groups - Courses pertaining to understanding various cultures that may be represented in your church or ministry.
- 62 Be more open to debate & dialog rather than the old stand by "You're not being tested on what you think, You're being tested on what I think."
- 66 Opportunities to fellowship and work together on projects, etc. - anything "mandatory" would be forced and frustrating. I sensed some tension, but didn't experience it or struggle with it myself. My own relationships did open up new opportunities of understanding for me. I learned a lot about working with others and loving others despite differences but not through any course or program.
- 67 Special programs/groups such as Black Student Union create and reinforces ethnic separation. These should be prohibited and replaced with programs/groups which encourage mixing and fellowship. Asians should be encouraged to mix with greater student population.
- 68 HIRE AFRICAN-AMERICAN FACULTY!
- 72 I am glad this survey is being done - education/knowledge is a part of what needs to be done. Can one teach a person to quit seeing "their own" race and/or culture as "the norm", thus all others as abnormal? Or by the very understanding and experiencing of Christ's love for all his children.... neither greek/jew/slave/bondservant/asian/black/indian/caucasian, does one's heart open to learn from others while loving them first? Thank you for doing this survey and serving the Lord.
- 73 First of all, I don't think that a major purpose of DTS is (or should be) to promote ethnic diversity. The purpose of DTS is to prepare men and women, of whatever race they may be, to better serve Jesus Christ. Having said that, I am unaware of racial problems on campus, so I think the seminary is laudable in this regard. Having said all this, it might be helpful to offer optional lecture events for those who wished to know more about one or more cultural/racial ethnic groups.
- 74 Getting profs & employees from different ethnicities will help. Also training in how to value each individual that each employee comes in contact with on & off campus.
- 75 more diversity on faculty & in staff
- 76 incorporate more racially sensitive training in current classes - offer more electives dealing with race issues and ministry - feature racial history in church history courses - hire more minority professors - integrate racial issues into World Evangelization Conference - Include racial sensitivity training with student foreign mission trips

- 77 More diverse Faculty.
- 80 Hirer several minority professors (black, hispanic etc) make sure the institution hire at least 2-3 black professors within the next few months - Conduct brown bag sessions that address race issues in the body of Christ – Invite more/some minority ministries to preach during chapel
- 81 Stop promoting one race over another. Making special acceptions and scholarships for members of an "unprivileged" race will create more racial tensions than it will solve (i.e. jealousy & polarization).
- 83 As an older student I didn't interact much with other students except in Spiritual Formation, where I was with a mixed group - that was very beneficial. My advice would be to continue small group interaction with racial diversity - in a credited program - thus enforcing interaction.
- 84 I think DTS is doing a good job now.
- 85 Not a problem from my point of view.
- 86 I think DTS is doing an excellent job in this area; particularly with the extensive number of international students in attendance.
- 87 I think DTS is a welcoming place, open to all. Perhaps a bit more effort is needed to recruit non-white, Non-international students, but I think the overall climate is good.
- 93 DTS should offer courses that focus on cultural diversity. It is a 21st Century issue that ministers and church leaders must be well versed in. As our culture grows more diverse, the Church must be prepared to engage these people with sincere respect and appreciation.
- 94 Treat international like everyone else but not as "celebrities."
- 96 Jesus taught us principles and concepts that are applicable in all cultures. DTS does a great job of teaching those concepts. It would always be fruitful for those from different cultures teach how those principles & concepts are being applied in a culturally relevant manner to specific cultures. It is not just race or ethnicity; ie a high school of all one color will have many cultures in it.
- 97 Use church history to broaden people's perspective beyond the limited racial debate in our country. This both gives people exposure to a variety of view points and people from around the world, plus we get examples of how Christians handled conflict throughout the centuries.
- 100 I think DTS needs to see this as a need and as something that is relevant to training those in ministry. I get the impression that DTS doesn't see racial/ethnic diversity as an issue that needs to be addressed. But if racial reconciliation is to be a reality in the lives of believers, it needs to begin with those who teach & train believers.
A simple idea would be to have fellowships hosted by different racial/ethnic groups to foster & encourage different racial/ethnic groups to get to know each other and learn about each other & their culture.
- 102 Recruit students of diverse backgrounds - Widen the pool of schools recruited - hire qualified staff of diverse backgrounds (faculty, administration) - review - and revise as necessary - curricula of core classes

- 103 Well, if you put on a workshop titled: how Asian-American (or Chinese-Americans or X-Americans) differ from International Asians/Chinese/X, you will notice there are great dissimilarities. Traditional immigrant churches normally have an English pastor not to branch out but to give the English speaking kids some instruction while the adults are at church. You will find a great deal of pressure for pastors to teach that children must obey their parents and a lot of micromanagement from the Chinese side of the English congregation consider expansion or evangelism. I cannot speak but imagine other types of differences among other races/ethnicities.
- 104 Continue the small group interactions among diverse populations on campus. Both the spiritual formation of groups and small group study assignments/projects were fantastic for expanding student interactions outside of our comfort zones.
- 105 Please be willing to address cultural issues related to racial/ethnic diversity, but do not overlay these concerns at the cost of political correctness. The main use of culture in any aspect should be the promotion of the gospel & advancement of God's kingdom.
- 106 Offer a class in it or integrate it in some of their classes
- 109 Assign blended students to work together to do group projects.
- 110 I think that it is a mistake to begin discriminating based upon race or nationality ... positively or negatively discriminating. Just let people be people and observed/perceived on their own merit independently.
- 113 Continue to be sensitive, loving, & caring of all students. I don't think/perceive DTS treats, in general, any one poorly due to race. It's a loving, Chris-like environment.
- 115 Real, honest discussions/roundtable to discuss non-white experience (or non-U.S. citizen) in U.S. and how to work toward resolution to racial/ethnic disparities and prejudice. While attending DTS, I served & still serve in inner city predominately African-American church w/ African-American pastor. Consequently, the part of whites/ non-whites. Most of this, if not all, could be corrected by honest discussion & relationships.
- 116 DTS should offer more electives that relate to issues of race within the framework of church history and theology.
Classes that deal with the church's fight for racial equality. Possibly, a class that looks at the different issues that lead to Sunday morning being the most segregated time during the week. How does prejudice, history, cultural differences, etc. influence that phenomenon.
- 117 Finding and recruiting a more diverse faculty and staff without any regression of quality. Actually, I find too much focus on this issue when no problem seems to exist somewhat counterproductive. The Biblical approach is that we all from one race as Adam's children. Racial distinction seem arbitrary.
- 122 More ethnic diversified faculty & students
- 124 Perhaps a series of chapels dealing with ethnic relations and differences, etc. - Fellowship events designed to gather all ethnic groups at DTS together.
- 126 I never evidenced discrimination while at DTS. The campus could look for ways to encourage

people of different racial backgrounds to interact more with one another.

- 128 Educate minorities on how to live, work, and play without feeling discriminated against whenever something goes wrong. There have been times in the past where I was clearly discriminated against, but I will never live my life as an oppressed person. Based on my Theology we are to rejoice when slapped in the face, offering the other cheek... Not fight for rights and recognition. I also think social justice is a huge issue facing the church, but I also think that our methodology fosters it. (racism) There are very few whites that actively seek to oppress, so when we as minorities raise our collective voice, we simply frustrate the majority of whites who genuinely care and love... only making them more prone to racism. We need to grow up and love like Jesus.
- 130 I felt the campus was a very warm environment toward all races - God sees no color and neither should his people. I saw no evidence of tension - but I didn't live on campus long and I interacted with everyone equally.
- 132 I would like to see more mixing at social occasions between the races. It is such a blessing becoming friends with people of other races & cultural heritage. This was one of the best things that happened at DTS, growing close to people of other races & cultural heritage. It would help if DTS encouraged people to mix with others different from themselves in classes and social occasions.
- 133 There was an emphasis on diversity and helping students of their own ethnicity to embrace their heritage. There was also a positive emphasis on maintaining opportunities for minorities at DTS, particularly for a school situated in the south. However, I think more could be done to help students understand the theological basis for diversity rather than a popular movement within the culture. I think DTS should also work at helping students understand how to minister in different ethnic contexts. I was very ill-equipped for the multi-ethnic ministry awaiting me by your curriculum.
- 134 Starts with the top. Bring diversity to every area (Prof., Admin., Board)
- 135 I did not notice any problems regarding race/ethnicity during the years I attended. Since I am a white male, I may not have noticed issues of this kind that need to be addressed, maybe the venue where it should be addressed is in the spiritual formation classes.
- 136 Although I am a white female, I had lots of friends and interaction with students of other ethnic backgrounds. I did not see racial problems as a part of my DTS experience.
- 138 I felt the campus was quite diversified, and no one really made a big deal about it. Everyone was there for the same purpose and race/ethnicity didn't have much of an impact on the pursuit of that purpose.
- 139 I think the Seminary is doing an excellent job of addressing this need and concern. Too much emphasis will deter the purpose in the first place. I feel like there is an excellent balance there
- 141 I feel that DTS does a good job regarding racial diversity especially regarding international students.
- 144 Nothing - we should deal with all people in truth and love regardless of their skin color & cultural background.

- 145 More focus on the issue in class would be helpful. Every class, regardless of content could include some integration of cultural/ethnic issues relating to the material. Some professors did this formally while other did so informally by creating a learning environment in which international or non-white students were invited to share their cultural views/understanding related to the course content. It was ALWAYS very enlightening.
- 146 DTS needs to require attendance at seminars and/or classes that confront, explore and challenge negative stereotypes toward ethnic groups born in the U.S. I believe attitudes toward the foreign-born groups are more favorable than those toward U.S. ethnic minorities.
- 148 From my personal experience I would say that DTS has an unusually harmonious and unified atmosphere for students, faculty and staff of all ethnic backgrounds.
- 149 I think DTS should continue to have people speak in chapel who come from a wide variety of racial/ethnic background. DTS should build its own basketball court to facilitate social interaction between races. Allow a variety of people to lead worship in chapel.
- 151 What is badly needed is a faculty and staff that reflect the communities that DTS hopes/plans to Serve. Unconsciously, DTS is striving to maintain its distinctives by separating people who are almost identical in clan, race and everything else. An indication maybe there is more perspective ingredient in our philosophy/theology than our objective study/contact than we want to admit.
- 152 Have multicultural mentors - mix it up on purpose. Also mixes up different year students & majors & programs
- 153 Could be more intentional in the Spiritual Formation process to interject diversity
- 154 Get over trying to correct for the sins of the past. Quit trying to make white people pay retribution for the sins of their ancestors. Quit reverse discriminating against the white students and giving special treatment to the black students. We are at a masters level here. It is not Bible College. This is Seminary. We are supposed to be mature believers when we reach here. I would have loved to hear EK Bailey when he came to campus to speak to the black students. But I was not allowed. I could have learned so much from him and would have loved to sit at his feet to learn how I might be able to minister to the black community which is currently 80% of my ministry population at this point. I hope one day that DTS will get off this diversity kick and start evaluating students and faculty as children of God, believers and not as black or white or native American. These are all my brothers and sisters and we are a family Let's start acting like it. Don't you think it strange that even your questionnaire says "other than whites" as if they are to be excluded. I loved my time at DTS. I loved my fellow brothers and sisters especially the ones who spoke into my life and built into me. Some were black, some white some hispanic and some native Americans but they are all my brothers & sisters. TO GOD BE THE GLORY!!
- 155 DTS should be aware of opportunities even pray for them, for people's of other races/ethnicity to fellowship w/ whites and share how God has moved in their lives. DTS focus on biblical truth has, I believe, taught DTS students what they need to do in regard to all races.
- 157 Seek to employ full-time professors/faculty of more diverse racial/ethnic backgrounds. Provide more culturally diverse course offerings

- 158 repent for latent, unintentional racism. - refuse to give into cultural stereotyping. - recruit more students of minority groups who are excellent students
- 160 Being Caucasian, I experienced no racial or ethnic issues or concerns nor did I ever see or hear about such problems. Perhaps those living on campus had a different experience. I came with no such biases and left with none. DTS has no impact whatsoever in this area.
- 163 I felt that the environment at DTS was excellent - that race wasn't really an issue, being siblings in God's family was what really mattered. From my perspective, if someone were to get upset over a racial issue it would probably have been more a case of misunderstanding rather than disrespect.
- 164 Worship Style Diversity
- 166 Chapel speakers of various races are good & mildly helpful but a more carefully planned forum or presentation on racial differences might be helpful. Discussion groups where open questions might be raised would be helpful. I think that more frank and open discussion in a public forum would accomplish a lot
- 167 Take God and the theology they teach seriously. "If you have Love one for another, all men will know you are my disciples." Recognize that the God they purport to love and fear, made each race. DTS should hire qualified representative faculty and staff to reflect the proportion of diversity in the student body. Lead by example by affirming the worth of all races.
- 168 Professors/instructors and DTS students should be required to take classes or seminars on racial/ethnic diversity. Have professors who are good at explaining cultural examples or illustrations provide an in-service during a staff meeting. Have more student groups or organizations on campus that bring together diverse students (e.g. EIKON) based on student interests rather than Black Student Fellowship and International Student Fellowship that segregate or isolate students into ethnic/racial groups.
- 169 ? Seek 1st the Kingdom
- 171 require a class on racial diversity - offer more opportunities for social interaction.
- 173 Not implement a "diversity/multicultural" program or create quotas
- 175 Stop making a big deal about it. Cultural diversity is fine among nationalities, but not among Americans. Example: African group, but not African American. If you are an American, you are an American. Groups should not be formed based on color or heritages for Americans!
- 176 My experience @ DTS was the seminary went out of it's way to be culturally ethnically & racially sensitive. My perspective enjoyed the diversity. Maybe adding a class in the curriculum targeting this issue will communicate seriousness w/ this issue - also chapels where worship is led by different racial/ethnic groups.
- 177 Continue to Love others with the Love of Christ.
- 178 The artificial placement of minority students has created disingenuous perception. I have observed a clear advantage given to minority students in placement of some jobs and in student activities. Hailing how DTS is so diverse because we have a president of this ethnicity or of that. I affirm an appreciation of multiculturalism, but when it

becomes so regiment and so forced it leads to functional segregation.

- 179 Work toward offering the same goods & services to all w/o distinction. Eliminate preferential treatment any group based on race or ethnicity.
- 182 *recruit more faculty of diverse backgrounds (race/ethnicity/sex) *provide more education on how Christianity has been involved in oppression of other races/ethnicities (don't hide this) *give a voice for students of diverse backgrounds by having them do presentations on how discrimination has impacted them
- 183 Hire more blacks. But they must be qualified and a good ministry fit. All races helped & it does not matter. I came, got what I sought and now using it.. very satisfied customer.
- 185 Small groups small groups small groups. SF works. - Encourage exposure for all students in overseas mission - Ask Dr. _____.
- 186 Hire more diverse faculty. Allow international ministry internships (with a study element) as optional replacements of required missions class.
- 187 Increase of faculty of different Ethnicity
- 188 1) Offer a course in race relations in the U.S. Include topics as: - racial segregation in the church, developing a multicultural church - having open conversations about prejudice - racial reconciliation. 2) Hire more minority Faculty, specifically African American Immediately. 3) Identify ethnic background of persons in Church History and their continuation to the development of Christian doctrine. 4) Build relationships with Black and Hispanic Churches in Dallas
- 191 I Believe that to make an issue of race is to further separate and discriminate. The most important thing that we can do is to love people and demonstrate w/ both our words and actions that everyone has value despite the color of their skin or the nature of their behavior. Thanks
- 193 I believe DTS does a good job at enrolling people of different racial and ethnic backgrounds. Students may interact with one another through classes and other related events.
- 196 I believe the faculty makeup should reflect the diversity of the student body more nearly than it ever has. Further, the faculty in the classroom and admin personnel generally set the tone for racial, ethnic, and gender acceptance by embracing the diversity - even celebrating it. I saw it rarely. Most of what I experienced was lip service
- 199 To me the academic environment is natural. What is at issue is ones attitude that has been developed from ones instilled values, experience and world view. The only area that the academic field can be effective is in the area of church history, missions and evangelism. The academic environment is where the focus should be. I note your focus is on racial diversity as indicated by the context of your questions. Because we are already diverse even among the white race, a more constructive endeavor should be on the dynamics of generational culture differences. This difference can be noted not only in nonwhite racial but even in 3rd generation racial difference from my 1st generation grandparents.

- 200 I think too much is made of this issue and despise the current use of the term diversity. I enjoyed the multicultural mix at DTS and often found that we shared commonality due to our faith.
- 201 DTS, in my experience, allowed For much interaction between persons of differing races and ethnicities. I had several friends from this interaction who were of different races and ethnicities from my own. The question implies that a graduate institution bears responsibility for creating an improved climate with regard to diversity.
It is my opinion that training and instruction of this nature best fits in an undergraduate education. That being said, I do think that the seminary should (and did) provide and encourage opportunities for interaction across racial and ethnic lines.
- 204 I did not notice a problem. I had International student friends, African-American friends... My experience was fairly diverse.
- 206 1. You must have more diversity reflected in faculty. Particularly as it relates to the core curriculum. It is a shame to say that after 70+ years we cannot fast track "1" African American professor at the seminary. We do it on a part time basis or at night, but when do we do it in the core. 2. You need to have more A.A. representation at the board level.
3. You need to place more A.A. in administrative positions
- 207 I had and knew of no incidents in this regard during my studies (AUG. '92 - MAY '97). I hope this is not a serious problem at DTS these days. If it is, hopefully good exposition of the Scriptures (including Ephesians – regarding UNITY of the Body!) will do much/go far in remedying the situation. Also, when I attended, I think most the professors were male & Caucasian, but there were a few exceptions & up-coming asst. professors (I know of _____ & _____ & _____). =)
- 209 If one of the goals at DTS is to created as racial/ethnic diversity I would suggest it be done theological as with some of the more missions minded schools such as Colombia International University (S.C.) By raising awareness of God's desire to reach all tongues, tribes, & nations the school becomes more racially/ethnically diverse. Sorry I cannot give you a bunch of creative ways to implement this, but at CIU I was trained to be culturally receptive because they were so internationally minded in all they did.
- 210 Scripture mandates racial/ethnic diversity & unity. As we become more Christ like racial/ethnic problems should be less. I think training students to see people as God does will lead to not just awareness but love, honor & respect for cultures and ethnic groups that differ from ones own.
- 211 I think they do a lot to promote racial diversity. One of the things that was brought to my attention by the survey was the lack of diversity in the faculty.
- 212 They do a very good job. One thing might be helpful: in classrooms and chapel, specifically encourage students to "make 1-3 friends of a different race or ethnicity than you." Saying this specifically and consistently may encourage many to take some action steps.
- 215 My cross-cultural courses were definitely geared toward understanding and relating to other ethnic/racial groups but mostly outside the U.S. I think DTS could have a literary magazine (would include creative writing & art and testimonials) and/or discussion groups that represented stories and backgrounds and cultural insights of those on the campus who are in both minority and majority ethnic/racial groups for the purpose of getting to know people

different than ourselves and to understand different cultures better. Somehow this magazine discussion group would be incorporated into the classroom setting.

- 218 Please, Please, stop the stupidity before it starts. The school is fine. Do not turn it into P.C.U.
- 219 Teach the Word.
- 220 1. Emphasize this diversity more in the spiritual formation, even by encouraging diverse groups. 2. Make the October Fest all about this - have food there representative of all races, have testimonials & invite the diverse larger community. 3. Have a day of prayer & service/evangelism focused on downtown Dallas with all it's diversity. 4. Have chapels on how diversity shapes interpretation & application of God's word - Bible Study Methods class would be ideal for this also. 5. Could be part of the Missions Conference also. 6. Preach on Galatians 3:28
- 221 I don't think you can.....It all has to do with maturity. Do we become more mature through more information? I think just keeping our eyes on the reality that we need to look at hearts and not race. I think most of the "tension" has to do with style & methodology not race.
- 222 Discussing cultural issues in the context of spiritual formation groups. Outreach to the racial/ethnic community in Dallas via spiritual formation groups.
- 223 Additional classes or incorporate more ethnicity & cultural diversity into the lecture/classes - more staff involvement/promotion of cultural events
- 224 I don't think we had any racial diversity in any of my classes in Austin. If so, I don't recall it and can't remember noticing anything about it.
- 227 Nothing. I saw only godly, caring, and concern for everyone, regardless of race/ethnicity. If someone feels this way, I think it's because nearly everyone is white male. But they are not bigoted white male - quite to the contrary. There is no need for improvement, in my judgment. I don't think hiring a slew of ethnically-diverse professors should be done because of the current professors. That would not be legitimate.
- 228 The seminary must continue to teach and stand on the foundational truths of the Bible. Sin, substitutionary atonement, sanctification and justification are not cultural issues.
- 233 Best way is to recruit more international students/staff and provide more scholarship \$ for them.
- 234 Pray for Christ's return.
- 239 Teaching and living out the grace of God which is the only solution to changing people's hearts and eliminating ungodly attitudes toward one another.
- 240 Hire an African-American as the President.
- 243 I believe that treating everyone how they were created by God, equally. I don't think the school should try to recruit one ethnicity over another in terms of students or faculty. Teaching about other cultures is a good idea but not trying to force people to develop relationships or artificially balance the school in terms of race especially in publicity

- 244 Accept qualified, skilled teachers regardless of race. Find the best teacher. Accept the best qualified students regardless of race. In many, what could I have learned about racial/ethnic issues if I was permitted to attend the BSF?
- 245 Stick to teaching the bible. There should be no need for concern with racial/ethnic diversity for those who are in Christ!!
- 249 I came to DTS to get an education in Bible & Theology. I did not come with the mindset that this was to be an education on racism. I am thankful for the diversity of friendships God brought my way at DTS but I really think this whole race thing s too over blown... particularly among black students. There is way too much worry & sensitivity among black students. I'm sure my black friends would disagree but I still consider them my friends.
- 253 Nothing. The campus is already very open to all races and ethnicities.
- 255 The best way I found diversity was in my Spiritual Formation group. My Spiritual Formation group was diverse and I learned a lot about tolerance and different cultural backgrounds. I hope everyone gets to experience a diverse SF group! :-)
- 257 I believe an initiative such as a week long service at chapel may be one good way to integrate this topic campus wide. As an alum of MA/BC, I had a required course called "Social and Cultural Foundations." Maybe some of this material could be offered to all students as a part of the Intro to Christian Counseling class.
- 258 I went to extension campus so can't respond to this. When went to class in Houston I shared room at hotel with 2 negro women. Both were accused of cheating by one professor who was later fired for infidelity.
- 259 DTS should stop apologizing for its past action for not allowing other racial people and start hiring men who are non-white to the staff. Is there not qualified me? (and women for women ministries)
- 261 Promote more events at WEC that might be educational regarding racial/ethnic diversity.
- 262 Not much, if you think DTS has problems in this area go live in the real world. I think DTS is doing fine in this area. While not going overboard to provide diversity and be culturally neutral, while being culturally relevant to the hulk of their student population. Survey comment - as someone with graduate and professional survey development I would totally disregard #78-83, They are poorly worded - For example. # 82 I now initiate contact...." assumes you did not or did it poorly before. Having spent 10 years in culturally diverse LA and traveled on 3 continents, I already initiate contact. What I find is that often the other cultures here don't. DTS did nothing to change what I already did or sought to do.
- 264 DTS through its faculty and required courses emphasize unity of the body across racial & socio-economic boundaries. Currently DTS emphasizes tolerance. Unity is not demonstrated by sitting next to each other in the classroom but sitting next to each other at the dinner table.
- 267 More interaction & discussion - centered towards how The Gospel can benefit from racial/ethnic diversity.
- 268 I don't think there is a problem. However, it is encouraging to see more African-American

- students on campus. It would be good to see more Hispanic students, as well.
- 269 As much support as possible should be given to international students
- 273 Remain open to the discussion of diversity and acceptance. Continue to have forums in which people discuss racial issues. I felt the climate on campus was positive. People of all races interacted. I had friends of different races and was not aware of any tension between races.
- 275 I didn't know there was a problem.
- 276 Possibly to hire a more diverse faculty If not done already, make sure faculty are educated on helping improve the campus climate w/ regard to the racial/ethnic diversity as well as developing a positive, supportive environment for females on campus.
- 277 DTS does not exhibit any outright racial "tension," but there is a good deal of social separation between ethnic/racial groups. Perhaps the seminary could promote more inter-racial social interaction.
- 278 My experience was very positive & really broadened my cultural horizons
- 280 Survey or poll minority students to find out what events/social activities they would be interested in or anything else that would encourage voluntary socializing across ethnic groups.
- 281 I think some of the profs (particularly _____ & _____) did a good job of incorporating diversity of perspective & wearing it into the fabric of their teaching. I think that's a really good model.
- 282 Keep up the good work!
- 285 To be honest, it's difficult to altogether circumvent the racist implications of premillennial dispensationalism. DTS does a good job on a practical level, but only theological modification related to the priority of ethnic Israel (related to other races) can bring deeper change.
- 288 Deliberately intermix Spiritual Formation groups. Create a two hour mandatory course for all THM degrees "Taking Xianity into a Shrinking World" - It can be a second part to the required missions course which is heavily missions history. This course can investigate & evaluate current trends in a multi racial society, along w/ applicational discussion on how to respect & serve each other. Create a Student InterRacial Fellowship to promote intercultural unity on campus & beyond. Let the student body elect a president so they can feel a sense of ownership & responsibility.
- 291 One way to improve racial/ethnic diversity is by having a more diverse faculty. I would have enjoyed being taught by a prof that was of a different race.
- 292 Have specific small group meetings to discuss racial issues that are mixed race groups.
- 294 More classes on diversity. More classes with focused involvement of minority students.
- 296 I don't believe this should be an issue within the family of faith, therefore I don't think DTS should focus on this issue. It's not an issue of "eternal value"!

- 297 1) Teach the Bible!!! 2) Does DTS need to be "politically correct" as a state institution needs to be? -> Please maintain some distinctive aspects without stooping to such a level!
- 299 Honestly, more is made of racial differences than they should be. I look at it like this: I don't judge a person by skin color/race/ethnicity but by their actions. Until it's not made a "big deal" it will always be a big deal. I think to put too much focus on it only causes it to remain a dividing item.
- 304 Increase the number of ethnic (US and International) faculty members.
- 307 In particular I remember a week of chapels dedicated to the worship styles of the church world-wide. It was very honoring to the Lord and very educational. I wish there had been more of that. * I was a commuter student so commenting on specifics may be beyond the scope of my understanding. However, group work in the classroom helps, diversity formally addressed in spiritual formation is a thought, and encouragement to all to make concentrated efforts to reach beyond their ethnic backgrounds in the cafeteria, halls, etc. would help. Most of my education re: these issues happened casually.
- 310 Chapel services that focus on or are led by racially diverse or nationally diverse groups for the purpose of sharing their culture and unique design with the faculty and student body.
- 312 Continue inviting speakers from other cultures to the campus - to chapel. To join the faculty, to be students.
- 314 Employ more ethnic groups as professors and staff in order to create the diversity that God intended.
- 319 Do NOT require a class on role of ethnicity/race in society. DTS already requires for too many courses and leaves hardly any time for electives. In this way is more like an undergrad degree than a graduate degree. Rather, the problem is systemic. Biblical exposition showed far more in the role of cultures shown in scripture; historical theology courses do a good job in exposing cultural issues through history, missions courses of course focus on culture.
- 323 Hire racial/ethnic mix of profs - More women in leadership role - Seminars, retreats, chapel need to reflect a more diverse racial & ethnic mix.
- 326 DTS has a good emphasis on foreign missions and international students, but very little focus on what a multi-cultural church here in the US looks like. I believe that DTS is behind in talking about issues of reconciliation whether ethnic or social. Many churches look at diversity as starting Hispanic or Chinese ministries in their own language, but few discussions seem to take place about the diversity that is taking place in our culture and how the church can intentionally bring reconciliation into its core community. Two churches involved in this kind of 3rd culture diversity are _____ and _____.
- 328 Have special days or events to celebrate & focus on different ethnic customs/traditions. This would not only help us learn about each other as students, but help in future ministry w/ different ethnic groups. Ask people in ea. group to help w/ that particular event. I would love to know more about Italian or Indian or Vietnamese traditions, for example! (just to name a few!)
- 329 I'm not aware of problems... but engaging in conversation is a good idea.

- 330 The hiring of more minority faculty
- 331 Educate the professors regard cultural diversity among students - have the missions profs teach it! - Talk about it more in the 1 missions class required for Th.M's: address multi-ethnic diversity issues in the U.S.
- 333 Have more events that promote interaction. Use the events that are already being done on campus to encourage students to interact using different games and often interactive activities. Having a class would only be effective if it were voluntary, not required. People will voluntarily show up to an event to have fun and get away from studies and this the time that a strategic plan to get them to interact would be opportune.
- 336 Hiring a more diverse faculty. Having smaller classes to allow more interaction among students & more discussion. Faculty initiating discussions in classroom about race & ethnicity - throwing thoughtful questions out to the class for discussion. Faculty modeling a humble & honest openness to engage in the topic. Anything to get us all talking to each other - honestly talking
- 337 Ensure that all students & faculty have equal opportunity to be admitted & employed at DTS regardless of race or ethnicity
- 338 Include more info. in terms of the contributions other ethnic groups have made in the past and presently as it relates to our Christian heritage. (i.e. music, literature, missions, preachers, etc.)
- 340 I had a great experience and realized that my friend group consisted of White, Black, Asian, Special needs/Disability, etc the climate of my friend group was we were friends - there were not lines over race - In fact I didn't realized how Diverse my friend group was until I filled out this survey. but this was also 8-10 years ago.
- 342 Teaching respect and taking personal responsibility, always aim for the best, I believe, will be the solution. For your reference, please look at Malaysia as an counter-example. Chinese excels even though they were treated as a far-second class citizen. The country does well.
- 344 I do believe DTS should offer something concerning cross-cultural relations and ministry. The focus should start on a theological foundation and then move to the cross-cultural church that I served in for 6 1/2 years. My concern is that the seminary not make cross-cultural relations the "end-of-the-means", but the "means-to-the-end" of making disciples of all nations.
- 345 2-3 mandatory classes w/ _____. More diversity in chapel speakers Pastoral Ldrshp Classes – racially diverse guests from racially diverse churches
- 347 Don't try so hard. Just give people opportunities to get acquainted & work together on things, and remind us to love each other.
- 349 1) Diversify the top positions. As far as I'm concerned the Board of Trustees and the leadership of the school is in its majority middle class and rich whites. I believe you need to have diversity represented from the top of the institution. DTS should learn from public education and its efforts and strategies of enrollment management. I know other Hispanics that are interested in Higher Theological education but they lack of support as well as education. Here in the valley of Rio Grande colleges are working with elementary, middle and high schools in order to secure and empower future college students. Good theological education is attainable mostly for middle class whites and some African American that have a

- group of support around them. (either family, church or friends). I'd like to see Dr. Bailey or some DTS recruiters at UT Brownsville, UTPA, STC and/or small or big Bilingual Hispanic churches, explaining what and why theological education is important and offering a hand to those that have the potential to go to DTS, but lack the resources to do it.
- 350 I think it helpful to open the door wider to the Asian students. I heard that many talented people could not get admission due to the English problem. If you have the so called ESL program, then STS can be more culturally diversified.
- 353 Course awareness > Chapel presentations > Required reading
- 354 This needs to become part of the fabric and culture of DTS... a program or forced 'diversity awareness' I believe would be ineffective, most graduates don't leave DTS thinking "Wow, I have a new awareness of cultural diversity..." Most in my opinion leave thinking "Wow, I know a lot off theology & Bible" This is the culture of DTS faculty/environment. To improve the campus climate, you have to change the overall DNA of the school.
- 357 Pursue diversity within the standards and objectives of the institution. Diversity is important and necessary and beneficial but not an end of itself.
- 359 Have classes taught from different cultural perspectives other than white/Protestant/evangelical/conservative Hire more racially diverse professors - Require courses that deal w/ racial conflict through history (especially church hx) and analyze them through various interpretive and theological perspectives (i.e. do differing theological "worldviews" lead or divert their adherents toward racism)
- 360 Hire an African-American faculty member (male).
- 362 I find it ironic Dr _____ is associated with this survey. I have vivid memories of walking on the sidewalk at DTS. On several occasions, I remember walking passed Dr. Pond and wondering why he could never say hello. I remembered saying "this is the same guy who recruited me and now he can't even say hello." Am I invisible? If you are serious, (and I hope you are) start at the top.
- 363 I am aware that some of my international friends were not always treated well in the realm of their on-campus work/financial issues. When the dirtiest, hardest & latest (night) jobs are relegated to them b/c they lack off-campus means of support, aren't in a position to disagree, and have little voice by merit of being "guests" in our nation I found deeply disturbing. I know more than most people of this b/c of people I know associated w/ this department is it facility operations? anyway - that may need to be looked in to & wasn't on your survey-----
- 365 Maintain the existing open and honest climate with a minimum of artificial "Diversity Enhancing" programs. The pursuit and enforcement of Bible standards of love, not political correctness, should be DTS' goal.
- 367 Being a commuter student, I wasn't aware of any racial tensions on campus - Just second-hand reports. Saying that, there are a few suggestions - A chapel each semester dedicated to racial diversity. - A student committee dedicated to addressing racial diversity.
- 370 Offering lectures & special events to discuss & learn more about racial/ethnic diversity.
- 371 Maybe have cultural awareness evenings or luncheons or sth. w/ info about various countries &

nations.

- 373 I think DTS does a good job of encouraging people to interact, but it takes time to forge friendships, you can't force people to interact, or you foster the tensions you are trying to ease. The problem is, many people are at DTS for a short time, cross cultural awareness and interaction takes time, DTS courses in the missions department was where I was exposed to cross cultural, and racial/ethnic issues And it was beneficial but second to personal friendships I made.
- 375 An assignment in a missions course had each student interview another student of a different race/ethnicity and seek to befriend him/her. More of this type of initiative would be helpful.
- 377 DTS should try and hire faculty of different races.
- 378 Keep a list of social functions of churches of non-white or rich diversity and require attendance for spiritual formation or similar class.
- 379 I'm not sure but race issues were not discussed. Different American racial groups stayed among themselves for the most part - no mixing but not conflict either.
- 380 One of the highlights of my study at DTS was the friendships I developed with men and women from other cultures. While few of these were deep enough to sustain after my husband and I left DTS, we grew in our appreciation for other cultures. Since then, we have come in contact with alumni and friends ministering outside the U.S. It would have been nice to have more opportunities on-campus outside the classroom to develop those relationships. But I also recognize that a lot of that depended on us. We felt so many pressures during that time that it didn't seem to be a high enough priority.
- 384 More planned prayer gatherings at various places, times & on different topics.... Such as Race Reconciliation.
- 385 Continue offering more & more international scholarships as well as domestic scholarships. Bringing together all of God's people allows us the chance to dissolve ethno-centrism.
- 390 Provide or mandate a class or two on the topic –
- 393 I wasn't aware that there any problems with diversity on campus. I believe DTS as an institution is focused on global evangelism & love for all people. With such a focus, it seems natural that racial/ethnic diversity would be celebrated. I assume there may always be a student who may have struggles with diversity. In such a case, it is the faculty & leadership who are responsible to lead by example - by loving all people & all students, seeing them as Christ does & not as a discriminating society does. DTS could hire more diverse professors, but race should not be the reason they are hired.
- 396 Considering 'The Drowning of American,' white students would benefit from taking a course on cultural diversity taught by a non-white. This class would also benefit from having a cadre of teachers focusing on their culture with a Q/A session afterwards. (All students could benefit from this course in fact). Answer to this situation is learning and true relationships, DTS must tackle this problem because this legacy is the reason why so many African Americans turned to Liberal Seminaries.
- 400 Use chapel for exposure to students. Recruit more African-Americans.

- 403 It is about being that place by engaging a global Christian view not just American
- 406 I thought things were very health while I got the sense that some African Americans were frustrated, I was never able to understand why. I could never receive anything tangible from them. Perhaps it was just their perception that they weren't "heard" but I went to seminary to learn. not be heard.
- 407 *Hire more African-American faculty, guest speakers in class, etc. *Use more African-American TAs *Have more scholarships for African-American students *Use more books by African-American authors, scholars, & theologians *Address more issues in courses from Af-Am perspective & addressing Af-Am issues
- 408 More intentional efforts in recruiting diverse student body and faculty.
- 409 Perhaps ensure a mixture within work groups, projects, etc.
- 410 Provide awareness through education about racial ethnic diversity - formally & informally :
Formally - integrate into classroom teaching/ Informally Provide opportunities for relationships & activities to bring about racial/ethnic awareness
- 411 Oh, I don't believe it really falls too much on D.T.S.; however, they may try to encourage discipleship in these areas.
- 412 Education
- 415 As strange as this may sound, perhaps the black students at DTS should all be required to take a class on Cultural Diversity, and reminded that "there is neither Jew nor Greek [for we are all] one in Christ"(Gal. 3:28). I'm joking here!
But at the same time, a group of white students did not confront my friend and tell him he shouldn't date black girls. To conclude, if we're going to take Paul seriously, is it even Christian to focus on race? As a member of the Lakota Nation, I used to stew over what the U.S. Government did to the Sioux people, but I found that nothing positive comes from dwelling on my role as a member of my father's people. Only bitterness and anger prevail.
But I know that I am now one in Christ with all Christians. There is peace in forgetting.
- 417 I thought that the African American club on campus was discriminating because people from other ethnic backgrounds weren't invited. It appeared to be reverse discrimination?
- 418 Spiritual fruit is something God the Holy Spirit manifests in the life of the Believer. It is not some thing that is legislated. If the students are focused on the Living God & walking in dependence upon the spirit the love of Christ will be she broad in their hearts. A love for those in Christ whether gentle, Jew, slave, or free will be the climate on the campus as the students learn to walk in a manner worthy of their calling. Teach the spiritual life! That is God's solution NOT diversity training. This survey has our adversary, the Devil's thinking in it.
- 419 Hire more female faculty. Put more women in positions of upper management. Offer courses on women & ministry, psycho-social development of women, etc.
- 422 Stop avoiding the issue and be more direct. Not operating on the principle that "everybody loves !"

- 429 I have been affiliated with two major research universities in the U.S. since my time at DTS The University of Virginia and Duke University. At the former I was a graduate student; at the latter (I am presently) a tenure-track professor teaching theology and cultural studies. I don't have enough space to make full comments I would like to make. I will, therefore, limit myself to two remarks. (1) In my opinion, DTS would be well-served to make one course, at least, in the area of black church studies/life, a requirement of all students as part of the ThM program. The truth is this: White evasion works in such a way that most students will avoid the tough issues of race/diversity, if it is made optional. Also, black church should be made central because historically the black white divide is at the center of DTS's and U.S. evangelical history. Moreover, when the other minority Xn groups try to make sense of their existence, they often look to the black Xn experience as a model. (2) The study of black life/black church life must be a undertaken as a theological endeavor, not as a sociological (or what have you) endeavor first. (ok, I said two, but here's a third) DTS must hire not just an Afr. Am. faculty person. DTS must hire African faculty persons; ideally, a male and two Afr Am females. one or two will give the impression of tokenism. Moreover, studies show there must be at least two Afr. Am women together for either to flourish. (4) DTS cultivate scholars of color for the future. It is inevitable: the future as we move deeper into the 21st century is global, multicultural, and predominately non-white. In this future the axis of Xnity is no longer the global west. It is the global South/west; it is the non-Western "2/3rd" world. Effective Xn ministry-preparing effective Xn ministers - requires reckoning with this reality and changing how seminary works to prepare ministries to think theologically in this new reality.
- 431 DTS did not promote much student/fellowship at all. Events were either a requirement or student led activities ex. Women's ministry. I have baby sat for the AA (African Amer.) student group @ the request of a friend & I was jealous of their close community & fellowship! I had such a great time. We white folk had nothing like that. I met tons of internationals @ the lounge tables & in the soccer field where I was the minority. It was beautiful. Overall, DTS is not down on racial issues just focused on academics & students are on their own to sink or swim socially.
- 433 The more that DTS focuses on individual groups the more others will be discriminated against.
- 434 I think DTS should be more careful NOT to send out ridiculous surveys in their name such as this one that heighten negative sensitivity & create more division.\\DTS addressed such UNIVERSAL PRINCIPLES as loving your neighbor & respecting others - lessons & ideas that impacted the way I honor all people REGARDLESS of race.\\ DTS does not have to look like the United Nations (by targeting certain racial groups). DTS needs to focus on the SPIRITUAL caliber of people not the pigment of skin.
- 435 few more programs/chapels focusing on diff. cultures - I do not believe in specialized recruitment but I don't remember meeting a native American at DTS
- 438 Help in relating to "non-Western" Cultures, awareness how to reach out w/ Gospel, how they think – More classes on other worldviews (in addition to teaching a Christian Worldview class.)
- 448 More intentional programmed things to encourage inter-racial interaction would be great. I had great conversations across racial lines while @ DTS.
- 449 Incorporate more of the arts/music on campus - Ask students to share their experiences w) their

classes – Hold multi-ethnic celebrations - Form organizations that cultivate unity among groups

- 451 The only are I can think of where r/e div. could be integrated meaningfully would be missions or pastoral ministries courses. I don't think r/e div would be particularly relevant to the languages (Greek, Hebrew),
- 452 There is always room for improvement. Personally, I enjoyed the racial diversity, and learned much from my conversations with my brothers & sisters of different backgrounds. I am different because of them. In my opinion, the problem that DTS is facing has less to do with race and more to do with personality. Dallas attracts high "D" engineer types. In short there are too many tightly wound white guys at DTS. In my experience real change happens when we stop competing, stop trying to parse the best verb, and start being human. I've been around poverty all my life, and the only way we learn is by allowing the Holy Spirit to crush our pride. If we truly want racial diversity, then the key is to deal with the pride of everyone involved.
- 453 Stop worrying so much ABOUT IT!! Water in a glass seeks to be level, The more you shake the glass to "level" the water the more unlevel you make it. If sugar or flour was in the glass then shaking would be ok. True believers are like water they seek a level field. "Teaching" diversity is a secular answer that works sometime with unbelievers. DTS should (1) seek to admit only True Believers & then (2) Teach the Bible (not diversity)
- 456 Facilitate opportunities for students of different backgrounds to interact and build community. It seemed during my experience that all tended to gravitate toward those they felt they had the most in common with, BUT, given the opportunities to develop them, truly enjoy friendships with others, regardless of race/ethnicity. What a marvelous expression of our unity in Christ.
- 457 Hire more professors from different racial/ethnic backgrounds.
- 460 I am not sure as we have African American and Korean and Women's student fellowship (Eiron for Artists) which allow for homogeneity in community. At time I wonder if there is reverse discrimination in doing that. What would happen if there were a "White student's fellowship" or an "All male" student's fellowship? Sometimes I wish everyone could start from here, forgive the injustice of the past and move on. We've all been discriminated against at some point in our lives.
- 461 More incorporation of the subject into course materials
- 462 More ethnically diverse faculty - more in-class race/ethnic focused discussions - have people who have felt discrimination share these experiences in if they're comfortable doing this to educate others - mentoring pgms targeted toward ethnic groups but open to all (more sr students and/or faculty paired with jr students)
- 468 I think they do a good job overall. I never saw or even heard of any problems. I guess the biggest continual need will be for the school to help international students adapt to the American Culture. As far as student attitudes, as Christians mature their will naturally be a love for all the brethren, so continued encouragement to mature should be emphasized. (maybe add another spiritual life requirement)
- 469 (1) Encourage American and different ethnic group to mix around 2) Educate the local people to understand more about the culture of different ethnic group

- 470 I think awareness is always a great thing. I don't think major programs are required though. People are valuable because every person is created in God's image. Regardless of race or ethnic background keeping that conversation open on campus is important for the seminary family.
- 472 Relax the doctrinal commitment for faculty members & bring in a diverse & qualified set of profs who represent the range of world evangelicals.
- 474 I don't know. The one thing I would like to add is that I noticed racial/ethnic "cliqueness" in two groups; the African-Americans and the Koreans, nevertheless I had acquaintances in these groups and in other racial/ethnic minorities as well. I did not find a lot of problems or tensions on campus due to these issues. There was too much work to do.
- 480 Hire more diverse faculty. Allow international ministry internships (with a study element) as optional replacements of required missions class.
- 481 My missions classes had the greatest impact in revealing distinct differences in races & cultures. The Intercultural Communication class particularly was insightful. - As our society becomes more global, there is a greater need for ministries to be aware of differing cultures State side. (ministering in USA)
- 482 Teach them the Word!! I'm really disappointed that this survey didn't focus on the spiritual qualifications of professors or staff/students. If a believer is yielded to the LORD and serving Him-color makes no difference! It(different cultural backgrounds) is not an issue with mature believers who allow the Spirit to lead them.-
- 485 I think it would be important to have a course which is Biblically based and focus on the themes found in Scripture which help to understand that God intends to have a highly diverse population in heaven. God was interested in cultural diversity before it became popular.
- 487 I would be advantageous to infuse the chapels and campus activities with elements from the Black and Hispanic cultures.
- 491 Encourage different racial/ethnic groups in discussion about their cultural diversity and spending time together with other racial/ethnic groups.
- 493 Just continue to focus on missions and this will take care of a lot of problems on campus. I did not experience prejudice (or witness it) on campus and met some wonderful Christians from other cities. This is where I learned the most – through any rela. w/ them!
- 495 Incarnate the Gospel! Continue Spiritual Formation and mix the groups.
- 496 They should aggressively pursue African American, Hispanic and Asian faculty and staff members, so it could reflect the student population and the body of Christ. They also need to improve their placement office, so they can help Hispanics, African Americans and Internationals students get placed after graduation. instead of just the white students.
- 498 brown bag on diversity
- 500 I would suggest some way to integrate the evening & weekend students in activities that promote the campus culture. Most people want to feel involved on campus and get to know the other students and faculty, so maybe a buddy system where one student is assigned to help the

other students get acquainted with the culture of the school.

- 501 Recruit more non-white, full-time, professors teaching in the core areas, not electives. Several African Americans teaching core courses may be a good place to start. Also, recruit African American business may to the Board. Don't compromise though just to get someone who's Black. There are some quality guys who share our values and convictions that would enhance what God's already doing.
- 508 Korean students seem slightly isolated.
- 509 Hire profs of different ethnic backgrounds *Introduce a class called "Diversity in the Church"
- 510 Showing respect and love for everyone is all the diversity training we will ever need.
- 512 I think DTS should invest in ethnic minority students who feel called towards academic ministry. The faculty could groom these students so that the academic staff would physically represent the Kingdom of God in unity and diversity.
- 514 Eliminate the "Black Student Fellowship." It encourages division and alienates Caucasians. Initiate instead, interest groups (worship, music, theology) that cut across races.
- 515 Allow more international students in, because they don't look for racial/cultural offense behind every bush. In fact, I find this survey offensive.
- 516 Hire more minority faculty; Also intentionally seek out qualified minorities for administrative positions. The campus is predominantly Caucasian. And for a Christian institution that should reflect the Kingdom of God. It is not a good testimony. There needs to be an intentional effort to promote diversity. If DTS was a public institution, the state would have done something about it.
- 517 As a white alumni student from out of state I was stunned by the lack of diversity in the student and faculty population. In a state which is largely Hispanic, it seems there has been no serious attempt to recruit Hispanics or Mexican-Americans. The faculty is almost mono-lithic white and male. If the Seminary wants to remain relevant to the culture we must go out and recruit minority faculty and minority students especially considering the school's history of racial challenges which are blatantly demonstrated by the lack of diversity on campus today. As a student who loves this school please recruit and retain diverse faculty and students.
- 519 1) Hire diverse faculty 2) Recruit diverse students from US & World 3) Offer a course on US diversity (and World) (required 1 course) 4) Support sports activity on campus (students already are doing it, but no facilities or direct support from DTS)
- 521 I was primarily an extension student. I think it will be very difficult to significantly change the climate with regard to diversity. Perhaps the extension students could be informed of the opportunities that main campus student have available with regard to racial diversity.
- 522 DTS is much more multiethnic then the school I attended prior to DTS. But DTS has a long way to go to make people from minority groups feel part of the community. DTS is an excellent place for language studies, Theology & other academic disciplines; but it fails to address so many pressing needs (spiritual & social issues). Racial issues and sexual perversion are never or hardly addressed on campus chapels and other seminars. It's sad that DTS students who live off campus & on-campus freely practice sexual behaviors not to be

named among seminarians(single males & females - some –

- 523 Encourage ministry experience diversity or require practicum in diverse settings.
- 525 Honor Dr. King Day. Get involved in Urban Ministry in DTS neighborhood. Help J.W. Ray School. Hire more African American Faculty. Honor Dr. _____(keep him as consultant). He is a treasure
- 527 Care about it (really)... and maybe they do - it probably wasn't on my radar (my issue) when there, but I wish I had been challenged on it.
- 528 Bring on at least 3-4 African American professors. - Have a different culturally diverse chapel, once a wk, on every other day. - Develop a relationship w/ Major Leaders in the Black community so we can change the outcome of our future, and the opinion of the critics. Pls. feel free to contact me for clarity.
- 529 1.Hire more diverse staff. 2. Encourage faculty to initiate 1:1 conferences on a quarterly rotation.
- 530 I don't know that I have any helpful comments, except that whites could benefit from being exposed to African American churches, culture, etc. International students probably get seen as "special," while the rich diversity in the U.S. is overlooked.
- 531 It would be very helpful if we had a more diverse faculty. Even as a white female, I sometimes feel uncomfortable that we do not have more diversity in our professors. I also think assigned work groups where we are in a good racial/ethnic diverse groups would be helpful in class. But almost all of my groups naturally were diverse & I learned a lot from classmates. I also think discussing racial/ethnic issues more in class would be helpful and doing some readings. And for int'l students, a good reminder to student. Profs that sometime our American jokes euphemisms go straight over an int'l (and sometimes nat'l) student's head.
- 534 Increase the diversity of the faculty. Be intentional about directing African Americans into the RA PhD program. Create more brown bags issues facing the: African-American church Asia " Latin " etc.
- 536 I love the idea of having class that could teach students how to minister to those of different cultures & cultural sensitivities would be great. I personally do not feel very equipped in this area & would love to have had that type of training.
- 540 DTS needs to actively seek to intentionally diversify its full-time faculty in all aspects of its educational process (Theology, Languages, Bible Ex., etc.). DTS should also look to bring in more diverse chapel speakers on a more frequent basis than once or twice per year. Finally, DTS should look to diversify ethnically its administrative staff that can better inform and participate in the process of hiring new faculty and admitting new students.
- 541 Keep the Lord the center of all you do and Christ will be the bridge and common theme!
- 542 More diversity in professors, but over all my experience was excellent & I have developed friendships with people of multiple backgrounds.
- 545 Not sure. But I am sure others have good ideas. I felt most professors loved diversity.

- 549 Help students from different races & cultures get together in social settings. Brown bags highlighting a certain race/culture. More diversified faculty. Field trips to churches other than white.
- 550 Probably have a pastoral ministries course(s) on various cultural/discrimination challenges that minorities face
- 551 DTS needs to make a better effort or consideration for diverse faculty.
- 553 Most of the cultural awareness I received during my DTS years was from exposure to international students – doing projects and research together - listening to their questions and comments in class. The same goes for domestic ethnic and racial diversity - great interaction in class, but little exposure outside of class. I had to say "not applicable" on some because, I don't know how these students were treated by faculty outside of class. It should be noted that I was a part time commuting student, not involved in campus life.
- 555 DTS will have to be more intentional to integrate the staff. While they say they would like more Minority professors they don't do enough to make it happen. Personally I feel as if DTS is more culturally sensitive to other cultures outside the U.S. then they are to other cultures who are Americans. While my time and experience @ DTS was really really good I do realize that DTS still has a ways to go.
- 556 My value of diversity was forged long before DTS as a result of upbringing, travel, & ministry. DTS did not hinder my passion for diversity but it also did nothing to mature except for classes I took in Systematic Theology with _____ & _____. I think it would be good to teach a more theological class on the subject as well as a practical pastoral leadership course required by all attendees. Thx!
- 558 Keep teaching the Word, since it promotes intercultural harmony. Other than that, if it's not perceived as a problem by anyone, very few special steps are necessary. Just keep promoting interaction and love between all students regardless of race or ethnicity, keep speaking in a way that acknowledges the awesome value of all people, teaching about cross-cultural communication & relating.
- 559 I came to DTS with much cultural awareness & with friends from all over the world & had spent time in many countries. However, for those who don't have the same background, I think it would be great provide opportunities for get-togethers (fun & laid back) to get to know others from other cultures.
- 563 DTS needs to hire more faculty and higher level administrative personnel of different race and ethnicities. Historically, DTS has had a "token" black professor and a token Hispanic. This does not qualify DTS as a racially and ethnically sensitive school. I have lived in Student Housing and was appalled at some of the things I saw and at some of stories I've heard from minorities about how they were treated by some faculty, staff, and students. DTS is still a very "white" school.
- 567 Perhaps require at least one internship to be in a cultural/ethnic setting different from the one the student would naturally gravitate towards
- 568 Recruit more international students and students of diverse backgrounds. Have more activities encouraging relationship-building between students of different ethnic groups. Ask international students to share their stories. Encourage professors to be especially attentive to

the needs of students who are from other countries – maybe hold special study sessions or offer tutoring for them. Hold more art/literature events or shows encouraging people from all groups to contribute and share their views.

- 572 When the institution focuses on these issues people become more sensitive. As a result many folks will avoid interaction out of fear of saying something wrong and offending. Foreign students should receive special hospitality for the added hardships they endure in coming to the States. However, this should be divorced from racial/ethnic considerations. DTS should concentrate on unity in the body of Christ by focusing on Jesus Christ. Galatians 3:26-29
- 574 What I appreciated most was talking to individual international students and hearing some of their stories. That contact was more beneficial to my "ethnic understanding" than an educational program. Perhaps 1 way to facilitate this contact is to pair an international student with an interested American student. The pair could be given questions through which to share with each other - for example 1) Give your testimony 2) What are the hindrances to the Gospel in your country 3) What is the spiritual make-up of your family? 4) What are your spiritual struggles, & how have they changed in our move to the U.S.? (For the American - Have you experienced other cultures? Any spiritual struggles there?)
- 575 I have many fond memories of DTS all of which include people, fat people, skinny people, red, yellow, black & white people. One of my favorite professors was Dr. Richards and my spiritual formation group included people from different backgrounds. We chose who we wanted to participate with in this group. This survey may cause some alumni to feel as though they need to defend DTS.
- 576 Become even more diverse - the majority of students are Caucasian males 24-32, there's an overwhelming number of them. Encourage roommates & study groups to mix culturally otherwise we tend to stay in our own "groups" - Asian students do this a lot. It's hard to get to know Asians - one has to make an effort to get to know a couple - then the others will accept you too - this was my experience.
- 577 An announced session put on by various ethnic groups from (I.E. 2x a semester) which present 1) Basic racial/cultural/national characteristics 2) Cultural do's & don'ts 3) Christianity/Christian history in that culture 4) Christianities unique struggles in that culture 5) Concerns & insecurities/struggles of that group on campus or in Dallas.
- 580 More requirement to be exposed to needs of different economic classes as well as minorities & internationals in U.S. communities. Only mission emphasis people get this. DTS often ministers to upper middle class or professionals to the exclusion of ministries among urban or poor, or cross cultural
- 582 Treat every person the same - regardless of ethnicity. This includes enrollment. It makes sense to leave the classroom teaching of diversity/ethnicity to cross-cultural mission areas. The focus needs to remain on training to serve God (in various settings) and not dabble in the secular PC "In-House" racial/ethnic talks so prevalent in universities today.
- 584 I think you should focus on teaching people how to handle God's word as you have for decades. Help the students who need the help, don't change the rest of us, or the standards. The more focus placed on some artificial process or standard of equality is less focus on what made DTS the place I chose. Speak truth in love, confront & comfort when required, & work from 1 standard. Those who want to will achieve. It's hard, no matter where you got your start

- 585 thanks more make international students take 2 entrance tests before entering school to know that they are able to read & write in English.
- 588 Question 29: Go after all or none. Going after some make the 'rest of us' feel like we don't exist or that we don't matter. The world is more than black or white. - Library/Media Svcs: Many of the employees are international students whose lack of English skills made it very difficult to work with and everyone was left frustrated. - Consider diversity to mean more than black, white & international student. Students from the Northern States in America still feel like the "South" is very different from what they were used to. Chinese-American, Mexican American, etc. are not even categories on the next page! - All students (including Intl.) have ethno centric issues. If you're going to require something, it should apply to all students and not exclude any category.
- 589 I cannot comment, because I do not think there is a problem, or, at least I do not know of one. All students are treated with Christian love and respect, regardless of race, gender, or nationality. I love that Dallas has so many foreign students on campus - I have been enriched by meeting and becoming friends with so many.
- 595 This body is temporary - why spend so much time training and conditioning us to be sensitive about it?! Focus on who we are in Christ and this earth suit won't be a distraction. As _____ said, "If whites aren't comfortable in our black church, then we're being too black." And as my husband has said, "No one has ever died because they were uncomfortable." Don't follow the culture that says we must accommodate each minority.
Treat each and everyone with respect one on one and the groups will be respected and included in the society. I had various friends of different ethnic backgrounds, but that's just who I am. Forcing interactions may backfire.
- 599 I think a survey like this is ridiculous. It simply rehashes tired debates over a tired topic. I believe requiring classwork or credit units be dedicated to the emphasis of one ethnic group over another does not have its place in schools, least of all, seminaries. Two points of consideration: (1) We are one body (the church) (2) We are all created equal. Accentuating differences undermines thus truths rather than it builds on them. I refer you to some of the wonderful thoughts on "Multiculturalism" by Starr Parker
- 605 As long as DTS emphasizes character, grace, love and a healthy spiritual life, we will continue to love each other & not make race an issue.
- 608 Simple information and encouragement programs
- 610 1) Have more 'people of color' as faculty members. 2) Have more activities on campus that encourage students to get to know people from other cultures.
- 611 Faculty who care would be nice. Strong academics for sure, but a little heart would help.
- 612 Offer seminars on missions week - Include in class discussion how different ethnic groups grow in their Kn. Of scripture.
- 617 They should emphasize Christian values that supersede the pitfalls of racial bias.

- 619 Not worry about it. Focus on teaching what DTS is already teaching.
- 621 Have a class that deals with US churches becoming more multi-ethnic. Our typical white church has trouble reaching black people in our community. Black churches in my community have difficulty reaching white people. US churches are very mono-ethnic - How can we improve on this? Maybe a class at DTS.
- 624 There are very few Hispanic Professors. There are few ethnic minority Faculty who ever come to the extension campuses There are few programs related to cultural diversity in the extension campuses
- 625 I didn't go to DTS to get a "cultural" education; I went there to get a biblical one. My cultural experiences while @ DTS were more from the community I lived in than the school I attended. DTS staff members are professional, cordial, & respectful; & to me, that is all I wanted from them (outside of their theological expertise) in the 1st place! The cultural diversity of the students @ the school is great & it shows the true "Colorblind" nature of the God We Serve.
- 626 Hire people of different races & place them in key positions, including the classroom, the board that makes financial decisions. The staff should reflect the percentage of students racially/ethnically. I had one ethnic professor, thought the student population was significantly different.
- 630 The only discrimination I saw firsthand was African Americans shunning/not wanting to be associated w/ Africans from Africa
- 631 I think hiring minority professors would be a start.
- 632 It may be a good idea if DTS has a racial awareness program for every new student.
- 633 Maybe encourage the different groups to meet and share. In the business world we call them BRG's. (Business Resource Groups). One for the Asian Pacific people groups, ABLE (group for Blacks(African Americans) and Latinos) to encourage networking and professional development.
- 634 DTS should hire a few staff members (qualified) from other ethnicities. Also, DTS could host an ethnic diversity summit, or awareness. They could offer a class on the topics.
- 637 Continue towards hiring a more diverse faculty
- 638 African-American students should not be made to feel obligated to attend the Black Student Fellowship meetings. I think too many African-Americans point out racism among Caucasians but fail to note their own. Both Blacks and Whites must work at attaining genuine comfort in relating with each other. Also, foreign students must seek to understand the American culture. Far too many exchange students are hesitant to understand our culture, but demand that we embrace and understand theirs. They are often unthankful.
- 639 More proactive recruiting efforts
- 641 Inter-cultural communication w/ _____ would be a benefit for any student. - Ask ethnic minorities how they can let their voice be heard better on campus (if those minorities feel it is not). - They do well with diversity in chapel, but I'm sure even more could be pursued.

- 642 I don't know of anything that DTS can do that they are not doing but on thing they did do while I was there that greatly helped my interracial understanding was different worship styles in chapel. Several times during the semester chapel would be dedicated as worship chapel and it would be lead by different student groups representing different ethnic worship styles. I particularly remember the African-American style and the Hispanic style worship and its leaders. Something about worshipping together that promotes inter-ethnic understanding.
- 643 Do what DTS has always done - be fair to everyone.
- 645 Great survey! However, the distinction between race & ethnicity should be more widely recognized. While I am "Caucasian - by race my ethnic background as a rural American in several ways, differs from that of other "Caucasians." DTS by nature (evangelical Christian) seemed more aware of this than most institutions/people of the U.S. Bottom line - keep up the good work regarding both racial & ethnic diversity awareness!
- 646 HIRE FACULTY THAT IS ETHNIC - INTENTIONALLY AND WITH VIGOR! That would change the climate because the leadership would reflect the diversity they want in the student body.
- 647 Have a deliberate "international" or multicultural objective in each syllabus. (If this suggestion gets adopted, I think I should get an XL DTS T-shirt!! :-))
- 650 I remember an African-American chapel. It would be nice to have chapel devoted to other races if they desire.
- 651 Professor/student forum on the topic (?)
- 652 Minority presence in Leadership & faculty Courses, Exposure, Chapel speakers from minorities & multi cultural Church leaders
- 655 I feel DTS has the same problem with ethnic/racial diversity as it does with male/female diversity. It was talked about a little bit, but I know of only 1 person who felt that there was a race/ethnic problem. I believe DTS should colorless acceptance of all based on the body of Christ. I felt they did a great job!
- 656 Teach & obey Jesus -> It seems to me He loved all people from all nations & if we follow Him we will do likewise. – If our students do not have a deep relationship with Jesus, no cultural/diversity training will help.
- 657 Hire faculty and staff that more effectively models diversity. Open student office elections to reflect legitimate choices and voting by the student body
- 660 Hire more diverse faculty members Highlight students' countries throughout the year in discussions, displays, etc.
- 661 Too much emphasis on racial/ethnic diversity can be viewed as a mild for of discrimination.
- 665 Make Dr _____ class on Intercultural Communication mandatory! It is replete with practical help in understanding and applying concepts for cross cultural, ethnic, and racial awareness and is based on profound theological and philosophical truth. I use his material constantly in training others and in a continual evaluation of my own thinking. (His course on Theological

Education also addresses some of these issues.)

- 666 I think there should be LESS emphasis on ethnic diversity & more focus on all the common qualities we have in Christ. I think MOST seminary students already appreciate & respect racial/ethnic diversity & don't need to have it re-emphasized.
- 667 Definitely the seminary should make more conscious effort to foster understanding among the different ethnic groups. While I did not face any racial discrimination during my time at DTS, I felt there was not enough effort to bridge the gap among different ethnic groups. The understanding remained superficial.
- 668 From my viewpoint I had no problems. If I were from a different racial/ethnic background, I might view things differently. I was on campus only for classes and did not live in a resident hall so I did not have as much interaction with the whole student body.
- 669 encouragement for students not to "clump" together only with those of their ethnicity - particularly international students being encouraged to branch out. at times I felt I could not penetrate those groups. This may not necessarily be a bad thing though because I imagine it gives them a sense of community in a new country.
- 670 Students bring racial tensions w/ them. I actually heard more defensive, racist accusations from minorities than whites. Odd?
- 671 I'm not sure you can. But more diversity in teaching faculty would probably help, if they are the most qualified...
- 673 Continue to encourage individual expression/identify within the larger global and communal context. Don't use the American affirmative action movement as the seminary's mandate for integration; use God's Trinitarian heart as expressed through His Word as the mandate.
- 678 Help change the "frat/sorority" mentality which dominates the student body and is completely foreign to non-anglo students. DTS seems to have a lot of respect and admiration for foreign born students, but lesser interest in American born people of non Anglo descent, whose culture may be quite different than mainstream culture.
- 679 First, DTS needs to admit there is a lack of diversity at the school. Secondly, DTS must take committed steps to bring in non-white professors. It's baffling that after 30 plus years only Prof. _____ was the only qualified A-American DTS could find. In Essence DTS is not set up to train African Americans or any other minority to minister in their context. Ultimately, DTS has to reevaluate its curriculum and classes to address all segments of ministry, not just middle class White America.
- 680 Encourage visiting racially diverse churches as part of some class - assignment would include interviewing members
- 683 Open dialogue in classrooms regarding racial reconciliation Discussions @ chapel
- 685 Help the Caucasian student / non-minority understand why issues of race, ethnicity and diversity are important in today's culture. Help them to identify the subtleties of discriminatory behavior which hinder Kingdom work. If it is important to the professors, It will be important to the students.

- 690 I have pastored a congregational church for over 33 years. When I went to DTS. My hearts were warm & my spirit has been thankful. Please for given me for a little delay in filing this re (?) in His service.
- 692 It would be great to know both sides on what we stand for (DTS) and the students coming from. There's things that's basic (no compromise) but some grace needed at times (flexibility to adjust?!)
- 693 1. Admissions staff should include people from different cultures. 2. DTS should consider forming an advisory committee with members from different ethnicity, to support in recruiting international students more & in making their voices heard by DTS. 3. DTS should hire more Asian professors & offer courses relating to multi-ethnic/multi-cultural issues. 4. DTS should provide an official ESL program to prospective students, instead of sending them to other institutions. 5. DTS should make an effort to establish a relationship with seminaries in Korea
- 694 DTS should create a more diverse faculty. The ethnic/racial distribution in the faculty does not reflect that of the student body.
- 695 Though, I did not feel any discrimination, my only regret is that DTS during my time need more activities that will make an awareness for the other student who are white to understand the culture of non-white students. Spiritual formation was ok but it needs to improve for a better understanding of other culture as well.
- 701 I enjoyed my interaction with people of other cultures & backgrounds. Having international students on campus helped keep the focus global so DTS should continue to scholarship such students.
- 702 I realize that I am speaking from a non-minority, Caucasian point of view and may not realize the need for such diversity improvement. As it is currently, the campus is great. I always enjoyed knowing, teaming in class w/, and chatting w/ international students & others of different race/ethnicity. I would hope that especially the internat'l students are received well, given liaisons/helpers/friends who orient them to Dallas/campus/seminary life. I'm not 100% sure that an educational institution needs to place the initiative of "greater harmony within races/ethnicities" at the top of their priority list either, especially if there are few/no pressing or urgent issues.
- 707 At DTS, many desire to reach the world for Christ. How do they expect to do that if they show no interest or help to those w/in the campus. How by/me to speak of Jesus reaching out for they themselves fail to do so.
- 708 Hire more racially/ethnically diverse faculty. Teach more classes on the subject.
- 709 I think DTS needs to teach how to do urban ministry to everyone at DTS (all students & faculty). I think DTS needs to teach what the Bible has to say about helping the poor. DTS is known as a suburban church seminary and this needs to change. The world is now urban and students need to be prepared. Maybe the seminary could consult w/ _____.
- 718 Increase the diversity of faculty, especially black & hispanic faculty. These faculty must be offered the exact same perks, bonuses, benefits, opportunities, & salaries as are offered to white professors who are entering the faculty at the same level. DTS will probably need to seek these

individuals as they may not feel that DTS would be interested or treat them equally well even if they did apply. This is the impression several people have, though it may or may not be based on any facts.

- 719 Focus more on Ep 2 rather than past injustice. We are to model for the world a new community that transcends race & culture. See Acts 2 and Pentecost.
- 720 Maybe having international students share about the state of the Church in their countries.
- 722 More African American full-time profs. - Ethnic Diversity programs - A resource or ethnic diversity should be required reading for profs.
- 723 Have courses to attend for racial diversity
- 725 I did not feel my experience was bad in any way in regards to diversity @ DTS. I think the campus climate depends on the student. I felt very comfortable w/ a wide range of students @ DTS...& I always felt like professors were very sensitive to the multicultural/ethnic environment of the classroom. In fact I am a little surprised by this survey... it seems like it is in search of a "bad guy." I hope your research provides you with helpful accurate information.
- 726 More involvement by different ethnic groups. ie Hispanic or Asian. DTS is doing a good job trying to involve African Americans.
- 727 Encourage (maybe require) non African American students to attend 2 traditional African American services and then interact with fellow African American students about the experience i.e. why did preacher use that style? Dress? Focus? Expectations? I think "white" students would like to know more about their black peers experiences culturally and spiritually, however are unsure how to ask, don't have a forum for that, and are mostly afraid of accidentally offending them.
- 730 At least 1 ethnic diversity course as a requirement for all programs. - Possibly an assessment to determine student's sensitivity to diversity - Possibly an "outside the DTS-walls" program for getting students into other cultural climates
- 733 Exposure
- 734 Maintain higher entrance standards for international students.
- 735 I'm not sure, but possibly during the orientation you may include something targeting that issue. Or, a course that may open the eyes of awaken those that may believe only their race will go to Heaven, only their language will be spoken there!
- 738 Diversity in staff and professors! Sends a negative message! - Learning about other races/ethnicity outside of track like "the urban" track. - Also need more women professors!
- 740 I think DTS has come a long way. I am not sure what the seminary has been doing recently, but there probably needs to be a committee that would conduct ongoing interviews with internationals and minorities to find out they are being treated by the faculty and staff, and by Americans (whites) students. I have known of a few situations where students of African countries were taken advantage of and these students did not want to report the matter. I am sure though that this is unusual at DTS (according to my experience).

- 741 More profs. Of different ethnicity.
- 745 DTS should continue to accept students of racial/ethnic diversity and address any issues of discrimination that arise.
- 748 Maybe have a chapel message on the richness cross-cultural friendships offer, & excellent preparation for a life of ministry. - Encourage people to build diverse groups for group class projects. - Offer cross-cultural topics on papers in courses
- 751 Stop focusing on our return to our home country as soon as we arrive, keeping the same steam throughout the program! It is too much asking - seems like there is no consideration for God's will in my life (as if you know better) or my own plans. - I wonder if your theological system is as widely helpful as you seem to purport: I was not convinced that I should become a dispensationalist. There was no need to remind me that I wasn't. I think there are other systems that are of biblical or better. - Let internationals be able to trust (nationals) without regret. i.e. conduct; communication; genuine assistance with no strings attached.
- 752 Actively seek to recruit faculty of various ethnic groups - Include people of different ethnic/racial groups in planning Faculty should remember that certain examples, illustrations, and humor don't always make sense or apply to every racial/ethnic group or their ministry/church experience.
- 753 Definitely hire more ethnically diverse faculty. A global mission is met by a global leadership.
- 754 A little more integration into curriculums could be helpful. More opportunities for informal interaction with other races.
- 756 1. The resident faculty must be diverse, including Native Americans, African Americans, Hispanic Americans, and Asian Americans. There should be representation by more than one member of each group on the faculty, and such members must teach in the major disciplines - N.T., O.T., S.T., H.T., B.E. - not simply in the practical disciplines (P.M., Miss., Womens, [Ethnic Minority Dept], or Counseling). 2. All students must be required to take a course on ethnic theology/ministry and a diversity sensitivity module. (The cause could be the 3RD unit of the spiritual formation courses. But it must be required by all for all.) 3. An ethnic minority scholar - such as Willie Jennings (Duke Univ.) - should be invited to give one of the scholarly lecture series. 4. Ethnic minority scholars, not simply pastors, need to be part of the regular docket for chapel rather than an after thought.
- 757 Hire faculty who represent diversity and academic excellence. - African Americans - Latino - Asian
- 759 My First question is, does this need to happen? During my years at DTS, it was the most diverse place I had ever lived. As an institution that serves the body of Christ, there should be an emphasis on how to best Serve the body of Christ, not how can we make our institution appear more diverse and more appealing to a certain ethnicity. With that said, if there is a problem, perceived or actual, the offended party should be encouraged to follow the scriptural mandate in Matthew 18 at confronting your brother in sin. So many perceived offenses could be resolved by following this model in my church, in the cultural in general, and even at DTS. If ethnic sensitivity is a problem, this will go a long way toward reconciliation. The problem is this involves confrontation, and people avoid confrontation like the plague. But it needs to be encouraged if there is a problem

- 762 a) Hold/initiate programs, events, activities that specifically target the improvement of racial/ethnic diversity on the campus. b) Special efforts should be taken by DTS to recruit and hire students, full time faculty and staff and especially leadership positions that are of various racial/ethnic and gender groups (other than Western white males). c) Knowledge, information, and education is the key to cultural awareness. Often, these 3 elements often and in different forms and I believe the racial and ethnic diversity at DTS will grow and flourish and the campus will be in a position to better fulfill the challenge, "...on earth as it is in heaven." d) If any real changes are to be instituted and last they must happen at the upper levels of leadership, both in word/directives and deed/hiring (specifically non-Western white males).
- 772 International B-b-Q during lunch hour in the Quad.
- 775 The campus can be more inclusive of night & weekend students. There was more fellowship within the day time students. The women's group needs to be more open especially with new young & older women on campus. DTS does a great job with SWIM, but women who are not in the ministry, we need more encouragement
- 776 Re: #29, while I think efforts to recruit these groups is in order, DTS shouldn't lower its standards or hire people based solely on race.
- 780 I think the racial balance/concerns is being properly dealt with.
- 781 Just a couple of Notes: Seminary, an advanced degree, is primarily an independent degree. It does push you to the end of your self, so you must look to Christ & the body. Working together is not a strong application of seminary. I believe when we know Christ to know other in Christ really doesn't rely on color. My best friend at seminary was from Indonesia & I will be visiting him this year. Thank you for your attention sorry this is late!
- 785 DTS needs to somehow incorporate racial/ethnic diversity into the overall "academic" and universal church experience much like WEC week. DTS has such a rich history with missions and international students that it's a shame that "home-front" issues aren't as important. I don't think we need more dissertations on it, but student groups aren't the answer. DTS is a wonderful institution and I think the wealth of our experience is learned in the classroom. Begin by hiring faculty of diverse ethnic and gender backgrounds. This is a big world and I am sure there are multi-ethnic groups that are evangelical. Not just all white male. Pray.
- 786 More diversity in staff/faculty/professors is good Chapels - teaching this from those ethnic groups Just meet with and listen to minorities Going to churches of a different race Overall, it is people's hearts though - not just programs.
- 789 Preach the Word.
- 790 1.The staff should take it seriously. It was clear some of them didn't really see a problem. 2. Racism should be denounced as a sin. One all-white group of students did a presentation on racism in one of my classes. They talked about something else most of the time. The only statements they made about racism was, "God forgives racism." This left me thinking their churches had a lot of work to do! (DTS, too)
- 793 Diversity with faculty, I believe would be a huge improvement and perspective change.

- 797 Programs to help understanding between African Nationals and African-Americans. Although they share a common ethnicity they would benefit from education into cultural differences relating to their worldviews.
- 798 Conduct faculty-led meetings consisting of multi-ethnic professors to discuss ethnic differences and the value this brings to God's Kingdom & Plan.
- 800 Survey the students and find out where the problems are. Are they based on external experiences? Are they the result of an uneducated student body? Unfortunately, racial tension and prejudice are usually deeply rooted in a person's life. Any time progress will come from a significant amount of prayer on the part of leadership. Start at the top. Educate, where necessary and pray first, always. Show faculty & staff the results of those surveys so they can know how to proceed. Maybe schedule a chapel/or a weekly series of chapels addressing one needs, problems, and prayerful solutions. Thanks for the survey
- 802 Level the financial paying field.
- 804 Profs should be encouraged to allow students to make presentations about their foreign homes/families/ministries to foster awareness of challenges/opportunities/advancements in the church abroad.
- 805 Q. 78-83 DTS did not change my behavior, because it didn't need changing! Q. 85 Profs should use more diverse examples in teaching
- 806 I think the climate is good. I think there is a good culture of people who look to ones' spiritual "person" rather than outward appearance or skin tone. I had greater respect for "non-white" students who came to DB than white students and loved to get to know them & hear their stories.
- 807 Keep doing chapel services that feature other ethnic worship and teaching styles. - Be more intentional in class room to foster inter-ethnic relationships and interaction.
- 808 How about making all DTS students serve in minority/ethnic church? We're hiring a youth pastor and sometimes, I get the feeling that people are afraid of serving in an ethnic church. I think the best way to learn is to become a minority by serving among people who are very different than you. I think it should be a requirement to graduate. Also helps w/ a missions focus!
- 811 1. DTS need to improve diversity in hiring individuals at different levels of the seminary. 2. There is still a superior mindset that exist in the mindset of some students & faculty. It can easily be discerned after a period of time. Cultural awareness Focus groups would be good. 3. All students regardless of color need to learned how to relate to one another according to scripture
- 812 We should open forums to discuss it more. There should not just be discussions led by people of other races but also whites. We are afraid sometimes to ask questions or make comments b/c we have done so much harm in the past. We don't know how to accept that past of the white man and move on. We should also be more intentional about putting ourselves in groups where we are the minority (whatever "we" be).
- 813 The racial climate at DTS was good. It is people who need to change. A change of heart cannot be legislated. Faculty and students need to remember Acts II. God has made of all

- nations one blood, and appointed their boundaries, if they might feel after him and seek him.
- 814 Stop talking about it. It will never go away if we keep discussing it. If there is a problem or accusation, then investigate and take appropriate action, but otherwise, let the 'dust settle' for a while and see what happens. Self-forgetfulness = cultural forgetfulness?
- 815 I understand that DTS realizes its faculty/student body is mostly Caucasian/male & I believe they would like more diversity. One problem it seems is finding qualified candidates who have teaching experience + Ph.D. + a heart for the Lord. I would love to see more diversity. If there is any documentation about the growth of the church in Africa, eastern Asia, & S. America we should be teaching that. (But is there any?)
- 816 They - at chapel - recognized diversity on a regular basis. I don't think their should be specific classes we would have to take.
- 819 It is Dallas. Being from Miami w/ a being a minority as a non Spanish, white person I have a very different perspective. Whenever you are in the white South/West, it will be hard dealing with bigotry w/ racism. There is no "silver bullet."
- 820 I was not aware of a problem with diversity on campus. I am white so naturally I felt more comfortable with the racial mix, but I am not aware of discrimination which would cause someone of another race to be offended. I enjoyed the fact that race was not a focus and I am not sure there needs to be an effort to force some sort of diversity on the campus. (However, if there is discrimination of some kind, it needs to be dealt with.) When we lived in Dallas my wife went to an OBGYN that was African American as was his only partner. We were the minority, but we did not feel that they needed to create diversity among their patients. We were treated well and that was all that we asked for.
- 821 Cultural/Social diversity in staffing and faculty. This should also be represented in the board of directors and president's council since this is where major decisions for the school are made. This may sound strange on this topic but the lack of emphasis on the Holy Spirit and His Power contributes to the tension. Diversity should be contextualized and celebrated; not used as a reason for separation, hierarchy, disharmony, etc.
- 822 form prayer groups of students w/ different ethnic backgrounds.
- 823 I love DTS. It is a good school giving solid Biblical Education. I am glad I went to DTS
- 824 Your survey didn't give much space for open ended responses related to the questions. Here are my comments. 1) Took various classes from Dr. _____ who is from India - no category given includes India on question #61 2) Felt that students didn't appreciate the benefits of diversity in chapels because of difficulty w/ foreign accents. Need to develop greater appreciation for diversity and the benefits to be gleaned. 3) At a missionary level that the DTS experience with some international students serves to separate them from their people - They return to country of origin with an attitude of superiority or with western ideas that are foreign to their native culture. Need to address the seminary experience as it relates to working subjecting them to a western theological education. When they return some have a difficult time ministering to their own people. In such a case has DTS truly helped them when they can't relate to their own people? Would propose more selectivity in accepting internationals and working through cross-cultural issues not only as they apply when arriving in the US, but also to prepare them to return to their home countries.

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